

RELIGION

AND

LOYALTY

MAINTAINED

Against all Modern Opposers ;

IN A

TREATISE

ON

The 29th of May, 1681. being *Trinity-Sunday*,
and Anniversary Day of His Majesties hap-
py Birth, and King and Kingdoms Restau-
ration.

By *HENRY ANDERSON*, M.A. Vicar
of *Kingsumborne* in *Hampshire*.

Τὸν Θεὸν φοβέσθαι • Τὸν βασιλέα τιμᾶτε.
Fear God : Honour the King, 1 Pet. 2. 17.

L O N D O N,

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RELIGION AND LAW MAINTAINED A TREATISE

OF THE
NATURE AND
EXTENT OF
THE
LAW
OF
NATURE
AND
GRACE
IN
THE
MIND
OF
MAN
BY
JOHN
LOCKE



THE
NEW
EDITION
OF
THE
TREATISE
OF
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TO THE
High and Mighty
MONARCH
CHARLES II.

By the Grace of God King of Great
Britain, France, and Ireland, De-
fender of the Faith.

Most Dread Sovereign,

Amongst the multitude of Sa-
crifices which daily offer
themselves to your Sacred
Majesty, of the richer
sort, if this mean Oblation of a Turtle
find your Royal Aspect, speaks only the
Grandeur and Heroick Greatness of
England's Monarch, who darts the
diffusive beams of your Goodness
(throughout your Realms) on your Liege
People by your auspicious and most gen-
tle Government, being cherish'd by the
A 2 gracious

The Epistle Dedicatory:

gracious Rays of Sovereign Power, as the obscure parts of the Earth are by the radiations of the Sun. These happy Influences (like the Dew of Hermon) descend upon all that are not guilty of Disloyalty, and trample not on Regal Power in abstracting their Allegiance; for such are no longer Subjects, but Rebels, that despise Dominions, and speak evil of Dignities, contemning the bright and splendid Crown of Sovereignty. Sacred and Divine is Royal Majesty, as it is a reflection of that above, and it is the Glory thereof to protect things Sacred; therefore it looks so high, and prefixes so mighty a Name, which can give a sufficient value to things in themselves both mean and worthless, however imperfect, your favour is able to supply, and give it life, if the production be not unworthy you Royal Patronage: yet it is not improper to lay it at the feet of Majesty, because the Holy Trinity, that Theological Mystery, is the Article
of

The Epistle Dedicatory.

of our Creed, and it can't take a more rever'd Sanctuary for its safety than the Defender of the Faith, whose prudent and Princely Conduct crowns all our Felicities with a calm Tranquillity in Church and State; therefore let us serve the Lord our God and Charles our King, whom he hath raised up unto us. Long, long may you flourish with a Crown of Glory on your head, and a Scepter of Triumph in your hand, ~~batting your feet in the blood of your Enemies,~~ and live to be, as you are, the delight and glory of your People, and we trust under your shadow, being not only to Moses a Protection, but to all the Tribe of Levi that wait at the Altar; and the great Argosie, the Ship Royal of the Church, would have dash'd against the rocks, and been swallowed up by the quick Sands, or by the malignity of cross and contrary Winds (of a pretended Religious Crew who delight in Blood and Treason) unless your Sacred Majesty,

The Epistle Dedicatory.

Majesty, who as a Guardian Angel, that sits at the Stern, by some propitious gales from Heaven, had guided and conducted her to the fair Havens of Peace. As Protection, so it humbly craves Acceptance, because goodness is the honour of Greatness, and that Persian Monarch was not more famous for accepting a little water from the hand of a loving Subject, than your Sacred Majesty is renown'd through Britain's Orb for your gracious Clemency to all, and particularly to the Offerings of the Sons of Aaron, though this Piece blushes at the confidence of its Dedication, as not worthy the approach of Royal Presence, or Majesty's judicious Eye, being like the straw and brick of Egypt, very inconsiderable in regard of the polishing, carving and Cedar-work of the Temple, performed by a Bezaleel and Aholiab, that can curiously work in Gold; yet I contribute my Mite, and cast my little into the Treasury, but with such humility

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lity presented as speaks Loyalty, and not presumption, shewing the World in all expressions of a grateful mind, and emanations of the greatest affection, where Duty binds me to pay the Fealty and Homage of my Obedience: Celebrating the Memory of this Day * with ebulli- * May 29.
tions of Joy and Satisfaction, as it carries the propitious Star of Royal Birth, with a Constellation of Blessings to the Kingdom in a happy and peaceable Restauration. Almighty Goodness settled us on our old Basis, and by a Miracle of Providence restored to us our Prince, Religion and Government, for which Mercy we magnifie the Glorious and Eternal Trinity, humbly beseeching the Father, Son, and Holy Ghost, to continue to your Regal Majesty a long and prosperous Reign over us, with an affluence of Health and Wealth, Triumphs and Conquests here; and when you shall put off the Glories of a Temporal Sovereignty, and lay down your mortal Diadem,

The Epistle Dedicatory.

dem, you may exchange it for an immortal Crown eternal in the Heavens, being incircled with the Rays of Glory and Happiness in a Life that never pays Tribute to Death. So prays

Your Majesty's most humble,

obedient and Loyal Subject,

Henry Anderson.

THE

THE
HOLY TRINITY
ASSERTED,
AND
MONARCHY
MAINTAINED

Against all disloyal Opponents, in
a Treatise on the 29th of May, 1681.
'being *Trinity-Sunday*, and Anniver-
sary Day of His Majesties happy Birth,
and King and Kingdoms Restauration.

Psal. 73. vers. 25.

*Whom have I in Heaven but thee? And
there is none upon Earth that I desire
besides thee.*

Contentment is the universal Cen-
ter to which all the thoughts,
actions, and contrivances of Men
tend; the point to which they are all
B directed,

Common
N

directed, is satisfaction. This is the great spring to all the various motions of Mankind : and however distant and contrary their ways and courses, their inclinations and constitutions are; yet here they all meet and concenter in this one reconciling object. Contentment and satisfaction is that which the Learned seeks to obtain, in his industrious quest after Knowledge. This Jewel the Merchant seeks in his dangerous Voyages, the ambitious in his passionate pursuit of Honour, the covetous in his unwearied heaping up of Treasure, the wanton in his pleasing Charms of Beauty, the Conquerour in his earnest desires of Victory, and the Politician in his deep Designs. But alas! the misery of Man is, That he would find that in the variety of the Creatures, which is no where to be found but in the unity of the Creator, the Father, the Son, and the Holy Ghost. For absolute content dwells not here below. It is not in Granaries fill'd with plenty, in ambitious *Haman's* state and grandeur, in *Samson's* lovely *Dalilah's*, in *Nebuchadnezzar's* Rule over the World; it must arise from no other spring but God the Holy Trinity alone, who is the only Principal of Being, and Fountain of true content. And King *David* draws

and Monarchy maintained.

draws a right line to the immoveable Center, and directs the Soul to the true Zenith of happiness, God himself, *Whom have I Heaven but thee?* God alone is the purest Truth, the chiefest Good, and final End of intelligent Beings, which speaks the excellency of Christianity, in reference to the δεινότης or sublimity of its object, which is not the τὸ πᾶν, the Universe, or boundary of the World; but God the Ἀλφα and Ωμέγα, from whence all goodness flows, the rest, repose and tranquillity of all Creatures. Aristotle in his Metaphysics saith, That God is *vivens, æternus & optimus*, a living, eternal and transcendent Good. Plato in his Book *de Legibus* saith, That God is *bonus, & causa bonorum omnium*, good, and the cause of all good things. And Cicero contemplating God in the happy fruition of himself, saith, *Ea est Dei vita quâ nihil beatius, nihil omnino bonis omnibus affluentius cogitari potest; nihil enim agit, nullis occupationibus est implicatus, nulla opera molitur, suâ potentia & virtute gaudet, habet exploratum fore se semper tum maximis tum in æternis voluptatibus: i.e.* Such is the life of God, than which nothing is more happy, nothing in the world can be thought to abound with more good things; he is

The Holy Trinity asserted,

implicated in no busines, he undergoeth no labour, but enjoyeth his own power and virtue, and knows certainly that he shall be always in transcendent pleasures. God is the Haven of Eternal Felicity, where till we arrive in our Spirits, we are mazed in endless wandrings, tortur'd on the rack of self-vexa-

tion*, our desires know no shore or bottom. And there is no man but feels his Soul too big for terrestrial things, too noble to glut it self with base corporeal pleasures, and the Understanding too sublime a faculty to subject it self to a brutish appetite; these things are never able to fill its vast capacities, but only

** Cor humanum in desiderio eternitatis non fixum, nunquam stabile potest esse, sed omni volubilitate volubilius, de alio in aliud transiit, querens requiem ubi non est. In his autem caducis & transitoriis, in quibus ejus affectus captivi tenentur, veram requiem invenire non valet: quoniam tantæ est dignitatis, ut nullum bonum præter summum bonum, ei sufficere potest.*
S August.

the glorious Trinity, its Maker, and leaves no room for sorrow to creep in. For the heart of man is triangular, which the whole circle of the world cannot fill (as Mathematicians say) but all the corners will complain of emptiness for something else. Nothing can fill the heart of man but God. Nothing can satisfie it but the Divinity it self. There is nothing can give rest to the Soul, but only him that made it; for the heart of man is like the Needle of the Compass, it bath

a natural trembling to the Pole, even the fruition of bliss. And then will the Soul be pleased, when it lies down in the lap of Eternity, and the Triple Angle of mans heart satisfied, being united to God, the fountain of happiness, where the Angels sun themselves for ever: and the Mystery of the Sacred Trinity shall be in full revelation, and that inconceivable joy shall be open'd to you, which changes not as the Moon, eclipsed as the Sun, nor set as the Stars. Holy *David* having travelled and coursed the whole world in his thoughts, for a resting place (like *Noah's Dove*) finds not amidst the swelling Tides of this world, whereon to stay his feet, returns back again to the Ark with this Olive-branch in his mouth, *Non est mortale quod opto*. He finds no sanctuary but in Heaven, no safe repose but in the Almighty, *Whom have I in Heaven but thee? And there is none upon Earth that I desire besides thee*. The Royal Prophet seems to be now under the storms of grief and trouble, and placed as it were *inter suspiria & lacrymas*, between sighs and tears; yet he anchors his hopes upon Providence, and chearfully looks up to Heaven, fetching comfort from thence with a full assurance of Divine favor, and in all pressures or difficul-

The Holy Trinity asserted,

ties whatsoever takes himself to his Harp, and plays this divine Anthem, *Whom have I in Heaven but thee? And there is none upon Earth that I desire besides thee.* The words being Musical, I shall follow the Allegory, and in it observe these Two generals, viz. The disposition of parts, and the opposition of the notes on both. The disposition of parts are *Aspiratum* and *Lene*, high and low.

First, High in a rational expostulation, *Whom have I Heaven but thee?*

Secondly, Low in a positive determination, *And there is none upon Earth I desire besides thee.*

In the expostulation there are these notes in a divine Climax.

First, *Quem in Cælis? Whom have I in Heaven?*

Secondly, *Quem præter te? Whom have I besides thee?*

Thirdly, *Quis mihi? Who is for me?*

First, *Quem in Cælis? Whom have I in Heaven?* The Holy Trinity is the Ocean of all true felicity, the comfort, the joy and bliss of Souls. How should we long after thee, and the fruition of that happiness, which thou hast laid up for those that fear thee! In that most glorious state these operations are most specially recommended, and spoken of by

by the Scriptures, viz. Vision, Dilection and Fruition. They shall be possessed with such a sweet trinity of sight, love and joy, that the Soul will confess, being in an ecstasie of wonder and amazement, that it could not believe those things which now it sees with its eyes, in that it can look no way but it beholds unspeakable glory. And the Soul solacing it self with infinite content, cries out, *Here will I dwell and abide for ever.* Now Psal. 132. 14. whilst others lay up treasures on Earth, in Heaven is my Exchequer. Our Souls will be irregular like the Planets in their Epicycles; and whilst we are in the Sphere of flesh, and cloathed with mortality, sailing in the Sea of this world, there will be winds to create storms: but in Heaven there is a perpetual calm, no tempest in it; the Soul will joy in Gods Everlasting rest. And this is the divine elevation of *David's* spirit, *Whom have I in Heaven but thee?* It is the glory and honour of the Soul, to be originally from Heaven. How suitable, and how natural is it for the rational Soul which comes down from Heaven to look thither, and tend towards the source and fountain of its Being! *Os homini sublime dedit, cælumque tueri jussit*..... How hard a thing is it to keep the flame from pointing up-

The Holy Trinity asserted.

wards? And with what unwearied diligence do the Rivulets seek out the main Ocean? Such an eager pursuit, such strong propensions (nay far stronger) may be justly expected in the Soul towards Heaven, seeking the *τα ἄνω*, things above; To seek there *οἶκον ἀχειροποίητον*, *an habitation not made with hands*, *αἰώνιον ἐν ἑξανοίς*, *Eternal in the Heavens*, in as much as the *End* is incomparably greater, and the *Agent* more noble and active: for the heavenly Faculty having capacities so wide, and mighty Energies, was surely not created to serve mean or narrow designs; it was not given to scrape eternally in earth, or heap up gold for private injoyment, to weary our selves with servile toils, to distract the mind with ignoble cares (this was not the Errand for which we are sent into the World) but to find out happiness. We must not think God bestow'd immortal Souls upon us, that we might fix them on sensual objects, when we find that they are capable of such riches and pleasures as fade not away. We must suppose, that to do so, is the principal and supreme End of our Creation. And it is an employment congruous to the native excellency of that Divine power implanted in us, for God hath made us
for

for himself, and unquiet is mans heart
until it attains him; it longs for, and Psal. 42. 2.
thirsts after the living God: here's one of
the sweet strains of David's Harp, *Whom*
have I in heaven but thee?

Secondly, *Quem prater te? Whom*
have I besides thee? Say thou, O Lord,
unto my Soul, I am thy Salvation, and
it is enough to bless and raise me above
the icy hills of worldly joys. For the
blessed Trinity is a Christians portion,
he is truly posselt of nothing but the
Deity, *Whom have I besides thee?* How
glorious art thou in Heaven above! and
what infinite happiness is there provided
for me in thee! One day in thy Courts,
O Lord, is better than a thousand else-
where in the Palaces of sinful pleasures,
or Tabernacles of wickedness. How
then may I, or can I take full content or
delight in any thing that is here below?
For I envy not secular glory nor sum-
ptuous habitations of the ungodly: be-
cause all delicious enjoyments in this life
without thee, will but make a Paradise
without a Tree of Life. King David
weighed them in the balance of the San-
ctuary, and did not only find them *TE-*
KEL too light, but *εἰδέν καὶ μηδέν*, to
speak in the Epigrammatists Language,
meer nothing to spiritual comfort. The Psal. 4. 6.
glean-

* *Da, Domine,
ut sic possidea-
mus temporalia,
ut non perdamus
eterna.* S. Ber-
nard.

Mat. 25. 16.
Luke 19. 15.

gleanings of Spirituals are better than the vintage of Naturals and Morals, and the least spangle of happiness is above a globe of Temporals*; for when all the flashes of sensual pleasures are quite extinct, when all the flowers of secular glory are withered away, when all earthly excellencies are buried in darkness, when this world and all the fashion of it are utterly vanish'd and gone, the infinite spaces of Eternity do yet remain; traffick therefore with the Talent of time, for the unspeakable advantages of Life eternal, because all our enjoyments under the Tropick of Mortality are fleeting and transitory. Some are φιλότιμοι, Lovers of honours, and these are as a flux and reflux of the Sea, for the ambitious mans joys and heightned delights, in which his Soul is steep'd and inebriated, his Musick and Feasting, his ample Building, and Train of Attendants, the Purple and fine Linen, and whole Pageantry || of Greatness, hath but a sad Echo, Obad. 4. *Though thou exalt thy self as the Eagle, and set thy nest among the Stars, thence I will bring thee down, saith the Lord.* The ambitious man enlargeth

|| *Quid hanc vanā & inani gloriā fallacius? quod si in hac vita presenti vicissitudinem hanc evenit, omnino*

mors veniens felicitatem refecabit. Et quem hodie in foro magna pompa comitabatur, & qui in carcerem conjiciebat, & super thronum residebat, & inflabatur, & homines alios, quasi umbras despiciebat, is subito postea jacebit mortuus absque spiritu, sœtulentus, petitus innumeris convitiis, & his,

quæ

quos pridem injuriâ affecit, & quos nullâ affecit injuriâ : condolentibus tamen his, qui ab isto injuriâ afflictî fuerunt. Quid hoc miserabilius fuerit ? Item collecta omnia sæpenumero inimici & hostes inter se partiuntur & distribuunt : peccata autem per quæ hæc concervata sunt secum aufert, de quibus diligens & accurata ratio exigetur. S. Chrysostom. Hom. 22. in Gen.

his desires as Hell, saith the Prophet, and ^{Hab. 2. 5.} is as death, and cannot be satisfied. Who can fill the bottomless pit ? or stop the unsatiable jaws of death ? neither can the greedy humor of an haughty Spirit, the aspiring insolency of a boisterous *Nimrod* be possibly stayed or stinted, no not with the top and variety of highest honours, though he should alone and absolutely be crown'd with the Sovereignty of the whole Earth, and command the felicities of the wide World ; but though their excellency mount up to the Heavens, saith *Job*, and his head ^{Job 20. 6, 7.} reach unto the Clouds, yet they shall perish. Others are *φιλάργυροι*, Lovers of money ; and riches, saith *Solomon*, make ^{Prov. 23. 5.} themselves wings and fly away : there is a gadding vein in money which makes it ever and anon shift masters, *ἄλλοτε κ' ἄλλοτε φιλεῖ, ἄλλοτ' ὀλέσθαι*, in *Pythagoras* * ; * *Pythag.* *ἄπν.* and who would weary himself to pursue the wind ? they can reap nothing but vanity and emptiness ; therefore let us ^{Eccles. 5. 10.} not sing a *Requiem* to our Souls, of safety and peace, and anchor our hearts and hopes on an earthly Paradise, but in *Jehovah*

* φιλήδονοι μᾶλλον ἢ φιλό-
στοι, 2 Tim. 3. 4. Incipit
homini occurrere talis jucundi-
tas, qualem solet habere in po-
culis, in prandiis, in avaritiis,
in honoribus seculi. Extollun-
tur enim homines, & letitiā
quādam insaniunt: sed non est
gaudere impiis, dicit Dominus;
est enim jucunditas quaedam,
quam nec oculus vidit, nec auris
audivit, nec in cor hominis a-
scendit. S. Aug.

hovah, who is everlasting
Riches. Others are φιλήδ-
ονοι *, Lovers of pleasures, but
alas! they quickly fade. A
Painter who hath made a pi-
cture of a face smiling, on a
sudden with no more than
one dash of his Pencil can
make it seem to weep: the
confines of joy and sorrow
border on each other. In the
twinkling of an eye, in the turning of an
hand, sadness may juggle out mirth; and
deep sighs may be fetched from that
breast whence loud laughter made its
eruption. Pleasure may die in the same
moment that gave it its birth, and a sud-
den succession of grief may turn its cra-
dle into a grave. The tears which an
enlarged and vehement passion of joy
had run over with, may in the middle
of their course find an Arrest, and be
made to minister unto grief in the flight
of a minute, in the beating of a pulse; the
dilating of the heart, by a Diastole of
pleasure, may be turn'd into a contra-
ction by a Systole of sorrow: So all
worldly glory, wealth, or pleasures may
well have that Inscription which *Plutarch*
tells us was upon the Temple of *Isis*, Τὸν
ἐμὸν πέπλον ἔδ' εἰς ἀνθρώπων ἀπελάυσε.
We

We knock at every Creatures door, but there's nothing within, no filling entertainment for the Soul. The

Father * of Spirits hath inspired into our immortal Souls an infinite appetite, that no finite excellency,

* It is often in *Homer*, that God is the Father of Spirits, *πατὴρ ἀνδρῶν τε, δαιμόνων τε*, the Father of Angelical Beings, and of the Souls of men.

created comfort, or earthly thing can possibly fill. Gold, Silver, Riches, Honours, Crowns, Kingdoms are no fit matter or adequate object for such an immaterial and heaven-born Spirit to repose and feed upon with delectation and contentment, but it would still be transported with a passionate disquiet-

ness ||, until it fasten and fix upon an object infinite both in excellency and endlessness,

|| *Non satiat animum nisi incorruptibilis gaudii vera & certa eternitas.* S. August.

wherein is contained the whole latitude of Entity and Goodness, the ever blessed and only adored Trinity. Which doth convince men, That compleat happiness in this Life is a meer Speculation, and it is not to be had in the valley of tears, but in the possession of superlative Felicities; let us therefore besiege Heaven with our

united forces, * Faith and Prayer, and raise such batteries against Gods gates,

* Mat. 11. 12. Faith is *instrumentum ad scandendum caelum*, and Prayer is *clavis caeli*, the Key that opens the Cabinet where the Jewel lies, no other Artillery but this can batter the Citadel of the great King, for Heaven it self can't be proof against Petitions often darted towards it, but the violence will take it by force.

that

that we may break open those everlasting doors, and take the Treasures of Eternity. *Livy* tells us, That the *Gauls*, when they had tasted the Wines of *Italy*, were so much taken with the pleasantness and lusciousness of them, that they would not after rest contented with a bare Commerce and Trade thither, but fixed their resolutions by Conquest to get possession of the Land that brought it forth. Thus the Antepasts of Glory do but provoke the desires, and erect the appetite of the believing Soul: he is so far from being satisfied by foretastes or comfortable intercourse, which it enjoys in part with the blessed Trinity, by the Word, Sacraments, and other holy Ordinances, that they do but augment his thirst after a plenary fruition out of the during Well-springs of Life and Immortality; therefore his resolves are by a holy violence and conquest to get a possession in that spiritual *Canaan* from whence these Grapes are brought as Prelibations, that he may drink of that Wine of the Kingdom, and of those Rivers of pleasure: *Whom have I besides thee?* Thou, O God, dost far surpass all the contents of *Israel*, as light doth pitch'd darkness, thou art the joy of my heart, and my portion for ever; aim then at delights which transport

port Souls, ravish Angels, and force Seraphims into ecstasies.

Thirdly, *Quis mihi? Who is for me?* Who pleads my cause in Heaven? not any Saint or Angel, nor yet the Holy Virgin *, but thou, O Lord. And do * The Church

of Rome gives

δουλαὶ to Saints in Heaven, *σεβασμῶν* more Worship to the B. Virgin: But the Church of England, *δοῦναι μόνῳ τῷ Θεῷ*. For the glory of religious Worship is not to be given to any Saint or Angel, though never so blessed and glorious. S. John falling at the feet of the holy Angel, with an intent to worship him, *Rev.* 22. 8, 9. met with a timely prohibition, *δοὐ μὴ*, See thou do it not: if that Spirit no less humble than glorious bright, had not given him to know that he was his fellow-servant; that honour belongs to our Master only, and not to me; worship God. Here let us remember those excellent words of S. Austin, *Tutius & jucundius loquar ad meum Jesum, quam ad aliquem sanctorum Spirituum Dei*; I can speak safer and more pleasantly, or cheerfully, to my Lord Jesus, than to any of the Saints and Spirits of God. If praying to Saints, or Angels, or the Holy Virgin had been a useful piece of Christian devotion, that during above 4000 years that God had a Church in the World, not one example (saith the Reverend Dr. B. in his *Missale Romanum*) is recorded in Scripture, of any Holy man, who ever called upon any created Saint or Angel: And how is it like or possible, that the universal Church in after times should learn either new ways towards Heaven, or new ways of true help and comfort, which neither Patriarchs, nor Prophets, nor Apostles ever taught or knew? As the Pagans took the Idea of their *δαιμονολογία*, Demonology from the Scriptures account of the true Messiah; so in like manner the Papists received the original Idea of their *εἰδωλατρία*, Saint-worship from this Pagan Demonology; as 'tis evident from *1 Tim.* 4. 1. *διδασκαλίας δαιμονίων*, rarely demonstrated by *Mide*, in a Treatise called, *The Apostasie of the latter Times*.

not some dote on Images || with the Ro- || Lactantius
manists, and others on Imaginations with says in relation
to Images, *Dubium non est, quin religio nulla sit, ubicunq; simulacrum est*: Where-ever
an Image is (meaning for Worship) there is no Religion; for it robs
God of honour, who will not have his glory given to another, nor his
praise

praise to graven Images, promulgated by his own holy Law. The Greek Church speaks emphatically, We do not forbid Pictures, the Art is noble, *ἡ τῆς λατρείας καὶ θρησκείας αὐτῆς ὡς ἀπηγορεύεται παρὰ τὸ ἅγιον πνεῦμα* &c. *ὡς τῇ ἱερᾷ γραφῇ ἐξουθενῶμεν* — but their adoration and worship we detest, as forbidden by the Holy Ghost in holy Scripture, *Hab. 2. 18, 19.* lest we should ignorantly adore Colours, Art, and the Creature instead of our Creator. They worship the Creature (saith S. Paul, *Rom. 1. 25.*) *παρὰ τὸ ὀνομαζόμενον*, besides the Creator, so it should be read: if we worship any Creature besides God, worshipping so, as the worship of him becomes a part of Religion, is a direct Superstition; therefore it is good reason, that the Watchmen who stand upon the Lords Tower, and tell what of the night should decry the darkness of Idolatry and Superstition, and warn the people, that they may neither be taken into the whirlpools of danger, nor carried down the stream of ungodliness; but walk in the ways of Scripture and Christianity, contending for that Faith which forbids all worship of Images.

Factionists, who fall into the heat of contention, the fire of Schism. How few are in the right way of Gods prescriptions? which is *יהוה אחד* the Lord our God is one Lord. Unity is written in the high Court of Bliss in Letters of Glory, and ought it not to be in golden Characters or capital Letters here below to be seen and read of all men, and be set as a Copy for others to write after? Christians should live on Earth as Angels do in Heaven, not disagreeing among themselves. Many that would be lookt upon as living stones in the spiritual building, go about to demolish so fair a structure, by bringing into the Temple the noise of axes and hammers; and when they may be sharers in the Communion of Saints, and bear a chief part

part in that spiritual consort, put all out of tune by Separation and Division *. O * *Vos ergo quare sacrilega separatione, pacis vinculum diripistis?* August. lib. 2. de Bapt. cont. Donat.

tell it not in *Gath*, they who are of the Ministration, and should be Ring-leaders in Obedience and Conformity, are become pernicious Nurseries of Fanatick Rage, Sedition and Rebellion, *Factionum & discordiarum Duces*, as it was said of the Syndicks of *Geneva*. The dangerous malady of Faction made *S. Chrysostome* with such zeal and fervor declare against it, λέγω ἔνδραμαίνεσθαι----- I say and protest || to make Schism in the Church is no less evil than to fall into Heresse. Behold therefore how good and pleasant a thing it is for Brethren to dwell together in Unity? It calls to mind that rich Perfume and costly Ointment, even those precious drops of love, which fell from the head of the first Being to the skirts of inferior Entities. The windows of Heaven are open to us in a glorious Light, teaching us how to demean our selves in a state of Conjunction, as Members of the Catholick Church, not to be swelled with rage and fury, but big with Charity and universal kindness to the whole World; heaping those coals of Love, Blessing and Prayer on our Enemies heads; for a Christian is not to hate his Enemy, but at the same rate and

expencc

Mat. 5. 44.

expenſe he loves his friend. Would you be revenged? there's no way to compaſs this deſign, but by the contrary methods of compaſſion and affection. If we would juſtifie our wrath, curteſie muſt be the Executioner overcoming evil with good. Chriſtianity takes away all malice and hatred, revenge and cruelty out of mens minds; it calms the temper, and fills them with kindneſs and good will, even to their very enemies. And it is moſt certain, that living in Religion and Fear of God, in Obedience to the King, in Charities and Duties of Communion with our ſpiritual Paſtors, Guides and Curates of the Soul, in Juſtice and Love with all the World in their ſeveral proportions, we ſhall not fail of a happy End: For *Godlineſs bath the promiſe of this life, and of that which is to*

1 Tim. 4. 8.

** Principibus ad ſalutem ſola ſatis vera eſt pietas; abſq; illa verò nihil eſt vel exercitus, vel Imperatoris fortitudo, vel apparatus reliquus. Zoz. Eccl. Hiſt. lib 9. cap. 1.*

come; but without Piety * there is no internal comfort to be found in Conſcience, nor external peace to be looked for in the World, nor eternal happineſs to be hoped for in Heaven. There is no man indeed can expect the favour of God on the ſervice of an hiſtorical and verbal

|| Our Religion conſiſts not in words, but deeds, ſaith *Juſtin.*

|| Piety, or without conformity of our affections to his Law. Our Conſciences tell us,

us, That it is no better than Blasphemy to praise his Wisdom, if we are not govern'd by it; or his Goodness, if we do not imitate it. It is profaneness and affront to look obsequiously with eyes and hands lift up to God in our Devotions, whom we scorn and revile in our lives and actions. It is the special glory of our Religion, that not in barren Speculations, or empty Formalities, not in fanciesing curiously, or speaking zealously, or looking demurely; but in really producing the sensible fruits* of goodness. Religion, wherever it is truly planted, is certainly the greatest obligation upon Conscience to all Civil Offices and Moral Duties, which are the great bands of peace and unity among men; for Christianity in the love and practice of it, is a Principle of truth and

It is not a Theory to talk only, but to be, makes Christians, saith Ignatius.

The sum of Christian Religion is to imitate him whom thou worshippest, saith S. Augustine.

Ye know these things (saith our Saviour to his Disciples) *happy are ye, if you do them:* here's knowing and doing, like the two Cherubims, turning both their faces to the Mercy-seat of Blessedness.

it consists
or empty
Formalities,
or fanciesing
curiously,
or looking
demurely;

* *Humilitas in conversatione, stabilitas in fide, verecundia in verbis, in factis justitia, in operibus misericordia, in moribus disciplina, injuriam facere non nosse, & factam tolerare posse, cum fratribus pacem tenere, Deum toto corde diligere, amare in illo quod Pater est, timere quod Deus est, Christo nihil omnino præponere, quia nec nobis ille quicquam præposuit charitati ejus inseparabiliter adherere—Quando de ejus nomine & honore certamen est, exhibere in sermone constantiam,*

quâ confitemur: in questione fiduciam, quâ congregamur: in morte patientiam, quâ coronamur. Hoc est coheredem Christi velle esse; hoc est præceptum Dei facere; hoc est voluntatem Patris adimplere. S. Cyprian. de Orat. Domin.

fidelity, of sobriety and discretion, of humility and condescension, of pity and forgiveness. It teaches us kindness and humanity, which are apt to subdue the most rugged dispositions, and obliges the hearts and affections of mankind to the service of one another, removing the occasions of passion and displeasure, corrects irregularities, and mortifies all those lusts which are the cause of enmity and division. The Christian Religion (saith

* Bish. of *Win.* our worthy Diocesan in his Tracts *)
 in his Sermon truly so called, is so far from being a
 on the 5th of cause of commotion or disturbance in
Novemb. before Kingdoms and States; that where the
 the King, pag. Christian Religion is truly taught and
 15. truly practised, it would be impossible
 there should be any dissension or dis-

cord, any open Rebellion,
 or privy Conspiracy in a
 State || or Kingdom: because
 all the Articles of the Chri-
 stian Faith, and all the Pre-
 cepts of Christian practice,
 tend unto peace. Charity,
 Love and Peace are a sacred
 Trinity, and the great Cha-
 racters of Christs Disciples,
 though many in this degene-
 rate Age are Jews in Chri-
 stian habit, not admitting
 Christ

|| *Fulgentius* saith, That no
 kind of Sedition can stand
 with Religion, *cum pro nostra*
fide liberè respondemus, &c.
 When we answer freely for
 our profession, we ought not
 to be taxed with the least
 suspicion of disobedience or
 contumely, seeing we are
 not unmindful of the Regal
 Dignity, and do know, that
 we must fear God, and ho-
 nour the King, according to
 the Apostle, 1 Pet. 2. 17.

Christ a Being in their hearts, living in direct contrariety to his Life and Doctrine by Irreligion and Atheism, and had they a power answerable to their wills, would un-deifie their Creator. And if his Mercy were not as infinite as his Majesty, his provoked Sovereignty might in a moment reduce them into their first Nothing: Do they not call Christ their King by the same kind of Irony by which the Jews called him theirs, when plating a Crown upon his head, and putting upon him a Purple Robe, they bow their knees, and cry, *Hail, King of the Jews?* They cut down Joh. 19. 2, 3. branches and spread them in the way, singing, *Hosanna to the Son of David*, when they part his garments, and for his vesture cast Lots. And whatever dress they put on, display them to be a spurious brood within the pale, but no true Sons of the Church; were they so, their looks would not speak smiles, whilst storms did surge in their breasts, who about the froth of their own brains dare rent the peace and tranquillity of it, and war for the aery projections of their giddied heads, as if Heaven and Earth were little enough to be mingled in the quarrel, tearing the seamless Coat of the holy Jesus in pieces, causing Divisions

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and Schisms, that our holy Mother the Church is forced to utter her unwelcome voice, *ὃ τὸ πικρὸν*, as *Caesar* said to *Brutus*, *What thou my Son?* But we are of a strange disposition, we use not to regard the Sun or Moon till we see them in Eclipse, *Luna non aspicimus nisi laborante*, saith *Seneca*. And that course of *Aristotle* with his Auditors best suits with our Natures, before we are enamour'd with this holy concord, we must be acquainted with its opposite vices*.

* It is a Rule in Logick, *Contraria juxta se posita magis elucescunt*.

And a little knowledge in Judicial Astrology will serve the turn to predict the ill effects of the Serpents teeth division. An easie Observation can foresee and foretel the sad Events of excentrick Motions and intestine Wars. Peace and Unity, like light and fruitful showres, descend from above, from Heaven, from God; but strifes and dissensions, like tempestuous Vapours and fiery Exhalations, come from the Earth, from the devillish hearts, designs and practices of men. The Orator said well, *Σεῖσαι μὲν πάλιν πρὸς ἑστίν, εἰς ἡσυχίαν δὲ χειρὶ ἀναίμενε θεῷ*. Any rash hand or furious head may inflict a wound, or kindle a fire, but it is God alone who can heal up the breaches of a Church or State. Private grudges and contentions (like several Cards

Cards in a Map, whose Lines are drawn infinitely crossing, cut and thwart each other) must needs shew us the way to publick calamity. When humane Societies become Cannibals to one another, the bands of love, which hold Mankind together, must necessarily be dissolv'd, and we can't but behold a very sad Landskip of horror and confusion, because animosities and divisions feed on envy and malice so long, till they break forth into a consuming fire, in ruine and desolation by an open Hostility. The Earth grows wild and becomes a great Forest of savage and cruel Monsters, and Mankind turns Beasts of prey one towards another. When our united Force should encounter *Babylon* the common Enemy * *Cumq; super-*
 we weaken our selves like those ancient *ba foret Babylon*
Romans by mutual dissentions, and perish *spolianda tro-*
pheis. Lucan.
 by our own oppositions. If Christians would but take the Moralists counsel, *ἐξω τρέπειν καὶ ἀποχετεύειν τὴ βασιλείαν*, to spend and derive their malice some other way; for many had rather employ their time in picking and feeding quarrels in the Church at home, than advance the unity of the Faith abroad; and how can any expect security from their enemies, while they are at variance thus with themselves? Do any hope to escape the

Eph. 4. 3.

fury of Aliens, while they are ready to sheath their Swords in each others bowels? S. Paul, that great Patriot of Religion, and glorious Angel upon Earth, perswades all to keep $\text{\text{ἐν ὁμότητι τοῦ πνεύματος}}$, the unity of the Spirit in the bond of peace. And if he hath but reason enough to make him a man, and so much Religion as will name him Christian, I doubt not but he will hearken to S. Peters

1 Pet. 3. 11.

advice, to seek peace and ensue it: And will follow that which makes for peace,

Rom. 14. 19.

as S. Paul would have us; for whether it be a security from open Invasions, or an immunity from home-bred Oppositions, it is *dulce nomen pacis*, even to them that know no more of it besides its name.

The word $\text{\text{εἰρήνη}}$ is a comprehensive term, and signifies all prosperity or outward happiness in the Hebrew stile; or $\text{\text{εἰρήνη}}$ peace from $\text{\text{εἶρειν}}$ to knit, being as 'twere the tie of mens affections; in either of these respects, 'tis a thing delightful, under any notion it is amiable and lovely, $\text{\text{εἰρήνη φίλη, γλυκύ παῖγμα}}$, &c. Nazianzen. It is a kind of sweet, divine and heavenly concert, harmony or beauty of things subordinate one to another. In the œconomy of Nature unity or peace is the combination of Creatures; by symbolical qualities so contempered and disposed

disposed by the will and pleasure of the All-wise Creator, that all agree to a perfect harmony of the Universe to make up one intire body, the World. In the lesser Worlds of mixt Bodies, peace or unity is the equal balance, or *ὁμότης* due moderation and temper of humors and parts, which keep their true place and proportion; *Quā quodlibet corpus non minus appetit unitatem suam quā Entitatem*; therefore it preserves Unity as its Being. In the Political World the State, peace or unity is the settling and due ordering of things by just Laws of Government, so that Laws and Government are the Charter of our Lives and Liberty, the Pillar and Basis of States and Kingdoms, and Cement of all Societies; for the whole design of Civil Power or Authority is to procure the private and publick happinels of Mankind, to preserve men in their Rights, against the insolent Usurpations and Outrages of murders, perjuries, fraud and violence, and such like misdemeanors as would invade the World with Anarchy and disorder, and bring the Politick Body to confusion. There is no one thing, Religion excepted, that more secures and adorns the State than Justice * doth. It is both *Columna & Corona Reipublicæ* * Jus & equitas vincula civitatum. Cic. Parad. (saith

*Pietas & iusti-
tia duo fulcra
Reipub. columnæ
regni. Ubi non
est pudor, nec
cura juris, san-
ctitas, pietas, fi-
des, instabile
regnum est. As
is well obser-
ved by the Tra-
gedian.*

(saith a Reverend Father of the Church) a prop to make it subsist firm in it self, and as a Crown to render it glorious in the eyes of others. Truth, Order and Justice are the only foundations of Peace and Unity in Church and State. In the rational World as men, (who are λογικα & πολιτικα ζῶα, rational and sociable Creatures) Unity is the conjunction of every mans powers and faculties in him- self composing one individual inclinatio- on, and then concurring to a general union of wills and affections; for Truth is but one, as the Center, and draws all minds to an unity which tend to it. In the spiritual World, as Christians, the Church is not a name of division, but of unity and concord*, being conjoynd together in one Communion and Fel- lowship in the mystical Body of Christ. And we can't be joynd to Christ our Head, except we be glued with charity one to another. For he that is not of this Unity, is not of the Church of Christ, which is a Congregation or Unity toge- ther, and not a Division. The Churches unity, which is by one Spirit from one Head, is but one in all; and though many

* *Ibi non est Ec-
clesia, ubi non
est unanimitas.
Erasim. Paraph.
in Act. I.*

*Eph. 4. 15, 16.
|| Gregor. Mor.
2. 19. c. 14.*

Members, yet but one Body. As Gregory || speaks, *Sancta Ecclesia sic consistit in uni-
tate fidelium, sicut corpus nostrum unitum
est*

est compage membrorum. In the structure of the natural Body all its parts conspire for the good and benefit of the whole. There's such a Symmetry and proportion, as that the Members are joyn'd by Nerves, Veins, Arteries and Ligaments to their Head, from whence they receive strength and sensation, and by virtue of this union to the Head, retain a Fellowship and Community among themselves; So it is in the Body Politick, the King's Majesty the Golden Head of our Land, the Honourable Council the Eyes of it, the Nobles, Lords and Barons the Shields and Shoulders thereof, the Reverend Bishops and Clergy the Chariots and Horsemen of *Israel* the Tongues of the Land, the Judges (those grave Sages) the Hands of our Land for the Execution of Justice, the flower of our Gentry and Commons the Feet of our Land, Head, Eyes, Tongues, Shoulders, Hands, Feet: all, even all should concur for the general good and publick safety, and in both for Gods Glory and Worship, that we may lead peaceable and quiet lives in all godliness and honesty, because peace is the foundation of happiness, and lustre of any Government, and the fiercest Enemy of peace is dissention in Religion; therefore unanimity is a work worthy of every

Eph. 4. 6.

every ones best endeavours, and of absolute necessity to the *eu* *ei*), the *bene esse* of the Church, it is the Life and Soul of it; *Ecclesia nomen est consensus & concordia*. And that multiplication of Unities, *one Spirit, one Hope, one Lord, one Faith, one Baptism, one God and Father of us all*, declare that we should be all of one mind in the Lord, all keep the unity of the Spirit in the bond of peace. It is a good thing when Unity and Concord, Peace and Religion go hand in hand, two gentle Companions as full of love as they are of innocence; and it is a great pity, that two of so near alliance should suffer ever an injury of a Divorce, examine their descent, the root of both signifies to bind. Religion is a bond between God and man. Peace is a tye between man and man, Christian and Christian. And one would think the very name of Christian should have a greater efficacy and power to still and suppress disorders in the Church, than that of *Quirites* was presently to hush and allay the commotions in *Cæsars* Army; because the Church is a spiritual Building made up of Souls, cemented with love, *διὰ τῆς ἡμετέρων ψυχῶν οἰκοδομικῶν οἰκία*, as *S. Chrysostome* speaks: It is a Body compact and knit together in one and the same Orthodoxal Verity,

Verity, which was once given to the Saints in the holy Apostles days, and in all Substantials maintained by the holy primitive Fathers, for which we ought, as S. Jude tell us, *ἐπαγινώσκειν*, to contend earnestly, even all that owne and profess the same Faith in sincerity. The irrational prejudice of many Schismatical Sectaries against the present Discipline would soon be removed, if they do impartially weigh the purity and simplicity of the Doctrine of the Church of *England*. A Church that teaches no other Doctrine but what Christ and his Apostles delivered, derives none of its Principles from the impure Fountain of vain and uncertain Tradition; but a *sure word of Prophecy* is that Spring that sends forth all her Doctrines: So that all her Articles, all the parts of her Worship, all her Canons and Constitutions are by derivation pure and holy. Add unto this the innocency and decency of her Ceremonies, the regularity and Decorum in her Offices and Administrations, the integrity and candour of her Manners and Principles. It holds no Tenets, nor teaches* any thing

* *Lib. Can. discipl. Eccl. Angl. & injunct. Reg. Eliz. Anno Domini. 1571. Can. de Concionatoribus.*

of

The Holy Trinity asserted,

of primitive times in the first and purest Ages of the Church. And what Faith can be the foundation of a more solid peace, the surer Ligaments of Catholick Communion, or the firmer Basis of a holy Life, and of the hopes of Heaven hereafter, than the measures which the holy primitive Church did hold, and we after them? Therefore we may conclude the Religion of our Church certainly Primitive and Apostolick, and the best Transcript and Original Copy of Christianity that is left in the World. And there needs no better demonstration for bringing of men into the unity of Faith, and the knowledge of the Son of God, or establishing a Community among us, than purity of Doctrine and of Worship

* The Liturgy of the Church of England, or publick Form of Divine Worship, though in the Service of God by Prayers*, Praises and Sacramental Celebrations, which are the great characters and confirmation of true Christians Communion with the contemned and depraved by its malicious Adversaries (out of a Spirit of contradiction and singularity, who do preach or speak perverse things against the Discipline and Government of our Church, out of their own Fanatical asseverations, *καὶ τὰ ἴδια διαβολαὶ ἡνθρώπων*, saith S. Basil, and the novel imaginations of their own brains) yet it is notwithstanding religious and holy, and recommends to us the wisdom and simplicity, purity and spirituality of Christian devotion. It is a compound of Texts of Scripture, exhortations to repentance, Psalms, Hymns, Doxologies, Lessons and Creeds. Forms for the Administrations of the holy Sacraments, Comminations against impenitent sinners, all mixed and diversified with great care to quicken attention, and stir up devotion.

blessed

bleſſed and glorious Trinity, with God, with their Saviour, and the holy Spirit, and by the Grace of theſe with one another; for the holy Word of God, the Scripture of the Old and New Teſtament which ſtream from the Fountain of our

Saviour, is the only Standard * of true Religion both in Doctrine and Devotion, the foundations of Faith, and the ſuperſtructures of Worſhip, by an humble obedience, holy fervency, and unanimous harmony. For a ſweet Chorus of well-tun'd affecti- ons will cauſe the goodly Fa- brick of the Church to go up with the voice of Eucharist, *Acts* 2. 46, 47. ſhoutings and acclamations of joy, till it comes to the *ἀρχή* of eternal happineſs and top of its ſpiri- tual glory. And there is no

outward Conſervative of Eccleſiaſtical or Civil peace comparable to that of uni- ted Religion, ſaith a Reverend Prelate, whoſe Orb or Sphere is true Doctrine, its Center holy Devotion, and its Cir- cumference good Government, which Bleſſing we enjoy by Divine Providence under our pious and religious Sovereign King

* The Authority of the holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the Teſtimony of any man or Church, but wholly upon God, *2 Pet.* 1. 19, 21. *2 Tim.* 3. 16. *1 Joh.* 5. 9. *1 Theſſ.* 2. 13. (who is Truth it ſelf) the Author thereof, and conſe- quently the Supreme Judge by which all Controverſies of Religion are to be determi- ned, and all Decrees of Coun- cils, Opinions of ancient Wri- ters, Doctrines of men, and private Spirits are to be exa- mined, and in whoſe ſentence we are to reſt, can be no o- ther but the holy Spirit in the Scripture, *Mat.* 21. 29, 31. *Eph.* 2. 20. with *Acts* 28. 25.

King Charles, for which all good Subjects and Loyal Protestants say, *O King, live for ever.* God grant Sedition may become a stranger in the Kingdom, and *England* be an object of emulation of all foreign States in the admiration of her glory, and the Protestant and Reformed Religion become the praise of the whole Earth in an universal agreement in the publick Worship of Almighty God. Nothing better suits with Christianity, nothing more graces it, being like those good people in the *Aſs*, of one mind, and one Soul. To oblige us to this godly union and concord, arguments may be drawn from the alliance of humane Nature, and bands of a spiritual Consanguinity. First, we all sprung from one *Original*, one Blood derived through several *Chanel*s, one substance by miraculous efficacy of the Divine Benediction multiplied or dilated into several times and places. We are all fa-

fashioned * after the likeness of our Maker, bearing the impresses of the Almighty; for the Soul is *ὑπόστασις τῆ Θεοῦ*, a branch of a Deity. We all conspire in the same essential Ingredients, being of one Composition || and elementary

Chap. 4. 32.

Gen. 3. 20.

Acts 17. 26.

* Ὅμοιον καὶ ἀνθρωπίνου
ἀνθρώπου καὶ αἵλου. Arist.

Ἐν ἀλλοτείοις παθεσι θε-
ραπειῶν τὸ συγγενὲς, καὶ
ὁμόφυλον. Greg. Naz.

|| Cogita istum, quem servum
tuum vocas, ex eisdem ortum
seminibus, eodem frui cælo, æ-
quæ spirare, æquæ vivere, æquæ
morī. Senec.

mentary constitution ; knowing there-

fore we all came from one,

we should love as one *, *Ut*

dum cognoscerent se ab uno esse

omnes, se quasi unum amarent,

saith the Master of the Sen-

tences. It is a heavenly Man-

date, the fruit of the Spirit

is Love ||, wherein the Image

of God, the power of God-

liness, and the Spirit of Chri-

stianity truly do consist *.

Love as Brethren, saith S. Pe-

ter ; and Logick can teach us,

Relationes non egent locali con-

tactū, Relative respects need not the uni-

on and touch of parties, then as many as

are scatter'd in the remotest Regions,

whether massacred in the *Indies*, whe-

ther strappado'd among *Turks*, or in that

Hell of Torments, the Inquisition of the

Spaniards, though they live in as divers

places as persecutions ; yet if they con-

form with us in Orthodox Profession, no

distance can hinder their being our Bre-

thren, neither can their mean estates take

away our tye of reference, *ὃ τοῦτος ἀλλὰ*

τερόπῳ, 'tis not the place, but quality

of the persons that causeth the unity of

their affections. Though *Joseph* be sold

into *Egypt*, and there lye manacled in

D

the

* *Dilectio sola discernit in-*
ter filios Dei, & filios Diaboli.
Aug. 1. Joh. Tract. 5.

|| ἡ ἀγάπη ἡ χάρις ἡ ἐνείκη
χειριανόν. Greg. Niz.

* *Ubi odium, ibi charitas*
esse non potest ; ubi charitas ab-
est, ibi nil boni. Aug. super
Matthi.

Cælum non ani-
mum mutat, quæ
trans mare cur-
rit.

Gen. 13.

{

the injurious Prison, yet he ceaseth not to be *Jacobs* Son. *Jonathan* and *David* were still Brethren, and faithfully united, when one was in the Cave, and the other at Court. Methinks *Abrahams* prudential motive to *Lot*, to win him to a Treaty of Peace, is an argument to the Christian World, *we are Brethren*. Strifes and Emulations might quickly be composed, if we did not forget the alliance of humane Nature. Though sometimes the fiercest are united, and shew themselves Brethren; but it is with *Jacobs* addition, *Simeon* and *Levi*, Brethren in iniquity. The Prince which rules in the Air makes use of every stratagem to enlarge the Territories of his Kingdom, and he doth it upon this consideration, his time is as short as his Chain; therefore to be in readiness at all hands, he hath his *unitatem formosorum*, as *S. Bernard* calls them, a Confederacy of zealous Complices that vow their furtherance at every display of the Devils Ensign. Satan hath enjoyed in all Ages the unhappy benefit of such peremptory assistants. Were that Kingdom of Darkness once divided, our Saviour assures us, it could not long stand; therefore the Head studies to preserve unity in the Members. These are that Combination in *Gregory Nazianzen*, whose

Καὶ ὁ
θεὸς ὁμοῦ
ὑπάρχει.

whose agreeing malice knits their hearts, and their conjoynd hearts unite their voice. If infernal Spirits are provident to maintain outward peace, where there is no order, but all confusion, lest their Kingdom should come to an end, this consideration should engage the most unnatural opposites of this Land (who are Protestants bred up in the Principles of the same Religion, and walking in the House of God as Friends) not to be teeze'd on to as deadly feuds, as between a Jew and Samaritan. They are most odious Christians who put on the glory of an Angel in outward profession, that they may play the Devil more unobservedly; therefore let us labour to bring as much wisdom and courage to confront, as the Devils Agents cunning and malice to undermine the Kingdom of Christ Jesus, and glory of Christianity; then for shame, let us be, if not Christians, yet men; if not ruled by Religion, yet perswaded by Reason, that we had need, as *S. Paul* exhorts us, *συνω-
νίζεσθαι*, to strive together with a full concurrence of all our might, and combine in a holy Faction to withstand the fury of their united opposition. For how can it chuse but disparage our Cause, if jarring discord disperse our Forces? And cer-

Bodin. Rep. 4.

tainly while we divide our selves, our Enemies in the mean time divide our spoils. 'Tis registred in Story, That Mars had in old Rome certain Priests called *Salii*, it was their office when Nations were together by the ears, to cast fire among them and confound their Armies; therefore Antiquity named them *πυροφόροις*, Fire-bearing Priests. Who knows not that our modern Rome is as well furnisht for such a Stratagem? and that this fire might be Vestal, and never go out: she hath bequeath'd unto the World a Society of Priests, whom she intends for State-Salamanders, that should live in the fire of other mens contentions, and by a slight of hand bandy it from one Kingdom to another. They carry with them fierce Bulls, such as the Poet doth mention, *Vulcanum naribus afflant*, and breathe or speak nothing but in the fiery accents of desolation; of which temper the Jesuitick Spirit seems to be which deceives the Nations with the Cup of Errour, setting out Truths in a painted and meretricious Bravery, nay blending them with humane inventions, teaching for Doctrines the Commandments of men. And there can be no greater Sacriledge in the World, than to put our own Image upon the Ordinances of Christ. (1.) Our

(1.) Our Lord and Saviour hath commanded us to read the *holy Scripture*, and Joh. 5. 39. the Holy Ghost bleſſeth them that *delight* Pſal. 1. *therein*. But the Roman Church forbids

the reading thereof to the Laity in the vulgar Tongue*, which, if they ſhould be permitted the peruſal of, would eaſily diſcover their new Articles of Faith to be erroneous, their Image-worſhip to be Idolatry, and their

* *Hereſin eſſe, ſi quis dicat neceſſarium eſſe ut Scripture in vulgares linguas convertantur. Sander. Viſib. Monar. lib. 7.*

Credo inſtitutam hoc à Diabolo eſſe inventum. Perſ. de Trad. part. 1. aſſert. 3. pag. 47.

not erring Biſhop to be a grand Deceiver. Pope *Clement VIII.* in the Index of prohibited Books ſays, That the Bible published in vulgar Tongues ought not to be read and retained, no not ſo much as a Compendium or Hiſtory of it. And *Bellarmino* ſays, That it is not neceſſary to Salvation to believe that there are any Scriptures at all written. This is to blot out the Canonical Scripture, and give us Apocrypha in the room of it, to make the Divine Oracles to ſpeak to the patronizing of their own intereſt, and would ſuborn God for a Witneſs to their Errors. As *Caligula* dealt with *Jupiters* Statue, taking off the head of it, and placing his own in its ſtead: So they ſubſtitute the devices of their own Brain in the place of Gods Word, putting that

most excellent Candle under a bushel, to make the Decretals of the Pope as authentick as holy Writ, and wholly rely on the Dictates of the Priest, setting more by an old Tradition, than a Divine Precept. Thus these insolent Usurpers, who seek not so much to oppress the bodies, as exercise their Tyranny over the Souls of men, and pitifully inthral them to everlasting servitude. As the wicked Shepherds of *Midian* would drive their Neighbours flocks from the watering Troughs, and the *Philistims* would stop the Patriarchs Wells: So the Emissaries of *Rome* use all Arts to keep the people from the use of the Scriptures, the Wells of Salvation, hindering them from instruction. It is a great glo-

* The difference between Pope *Sixtus* the Fifth, and *Clement* the Eighth, the one commanding one Bible only to be used, the other another, under their Curses; whereby the Romish Partisans are involved into a miserable necessity, being constrained not to read any, or be liable to the Anathema of Pope *Clement*, if they use *Sixtus's* Bible; or of *Sixtus*, if they use *Clement's*.

ry to the Church of *England*, that the Bible *, which was shut up in an unknown Tongue from the generality, is now in our own Mother-tongue, and Language of the Kingdom. And what *S. Chrysostome* spake of old concerning the *British* Islands, is verified at this day, every where a man may hear the people discoursing of the Scriptures, strangers indeed in speech, yet

yet of the Household of Faith, in tongue Barbarians, but in conversation drawing nearer unto Saints; for the Christian Laity in the *Britannick* Church (which is not permitted in the *Roman*) walk in the most clear Light of the Gospel, and drink their fill of the pure streams of the water of Life in Scripture*.

And we all have not only liberty by Proclamation to enjoy it, but several Acts of Parliament to confirm our use of it, Religion and Liturgy. God grant that which is so great a mercy and happiness to us, we make it not our misery, by turning the cause of our thanksgiving into murmuring, repining and dissatisfaction; for if ever Times were under cross and unluckily Aspects, if ever there were a publick Spirit of Phrensie and mischief in the World, certainly this Lot is fallen upon ours, in contending for Mint and Cummin, disagreeing in the lesser || only, when || they all agree in the substance and in the greater as matters of Faith and Articles of Belief, viz. to believe in the Father, Son and Holy Ghost, one Divinity of equal

* It is a weighty Saying of Tertullian, *Adversus pleritudinem Scripturarum*; for all Scripture was given by Divine Inspiration, 2 Tim 3. 16. and profitable *πρὸς διδασκαλίαν* for doctrine, *πρὸς ἐλεγχόν* for redargution, *πρὸς ἐπανόρθωσιν* for correction, *πρὸς παιδείαν* for instruction, that the man of God may be perfected unto all good works.

Disunanimity and disuniformity are a breaking not only of the King's, but of God's and the Churches

peace. It causeth distraction, hinders devotion, and indisposes men unto Religion, and clouds the understanding in the disquisition of

Truth,

Truth, and consequently hinders that blessed light which clarifies the Soul of man, and predisposeth it unto the brightness of eternal felicity.

Majesty in the holy Trinity. It were to be heartily wish'd, that in matters that truly concern so much the glory of God, the honour, peace and welfare of the Church and Commonweal, that all pre-judicate Opinions (varnish'd with plausible error through pride and ambition) might be laid aside, and in the zeal of affection not forget our Duty, and the Unity that should be among Christians.

(2.) Christ administred to his Disciples both Species of the Sacrament of Eucharist, and his Command stands in Sacred Record, *meum corpus, drink ye all of this*, and *they all drank of it*, saith the Canon of Scripture. Christ ordains it, but the Church of Rome forbids it, as if they were wiser than our Saviour, setting their mouths against Heaven, and correcting his holy and divine Institution.

For in the Council of *Constance* *, they alter'd the Testamental Legacy and Ordinance of Christ himself, in taking away from the Laicks the Chalice of the Sacrament, the holy Symbol of Christs Blood, ** Et similiter, quod licet in primitiva Ecclesia hujusmodi Sacramentum reciperetur à fidelibus sub utraque specie; tamen hæc consuetudo ad evitandum aliqua pericula & scandala, est rationaliter introducta, quod à conscientibus, sub utraque specie, & Laicis tantummodo sub una specie suscipiatur, &c.* Const. Sess. 13.

stiled by the Apostle, ποτήριον & εὐλο-
γίας, the Cup of Blessing; for the Eu-
charistical Elements are not Theories or
empty Signs, but Seals to confirm, and
Instruments to exhibit Christ with all
the benefits of his Passion, and blessings
of Heaven unto every believing Chri-
stian; therefore the Romish Church
does great injury to Christendom in her
half Communion, the deprivation of the
Chalice. *Quomodo Testamentum nuncu-
pant, qui mortem Testatoris negant? Quo-
modo libertatem usurpant, qui negant san-
guinem, quo redempti sunt?* * S. Ambrose <sup>Ambros. ep. 73.
lib. 9.</sup> says, That he who receives the Mystery
otherwise than Christ appointed, i. e. in
one kind, when Christ has appointed
two, is unworthy of the Lord, and he
cannot have devotion. Its innovation
and novelty is clearly manifest, if we
look into the Glass of An-
tiquity, but from the begin-
ning it was not so || (as our
Saviour said of Divorce)
which is a sufficient confutation. *Cassan-
der* * says, That the Eastern Church * *Ecclesia Ori-
entalis in hunc
usque diem; Oc-
cidentalibus vero
sive Romana*
*mille amplius annis continuis, non aliter quam sub duplici specie in con-
ventu Ecclesie Sacramentum hoc Dominici corporis & sanguinis admini-
strasse, legitur, &c. Consult. de utraq; Spec.*

|| Mat. 19. 8.

See the Reverend Dr. *Pieret*
in his primitive Rule of Re-
formation.

did exhibit the Sacrament in both Elements to all the Members of Christ's Church. *S. Chrysostome*, ἀλλὰ πᾶσιν ἐν ὁμῇ προκείται, καὶ ἐν πόλειον, one Body and one Cup is given to all.

* *Peractâ consecratione, omnes communicent, qui noluerint Ecclesiasticis carere hominibus; sic autem etiam Apostoli statuerunt, &*

Pope Calixtus * speaks fully, When the Consecration is finish'd, let all communicate that will not be thrust from the bounds of the Church; for so the Apostles appointed, and so the holy Church of *Rome* does hold.

Sancta Romana tenet Ecclesia. De Consecrat. dist. cap. 2.

|| *Comperimus quòd quidam, sumptâ tantummodo corporis sacri portione, à calice sacri cruoris abstineant: Qui (proculdubio, quoniam nescio quâ superstitione docentur astricti) aut integra Sacramenta percipiant, aut ab integris arceantur, quod divisio unius ejusdemq; mysterii sine grandi non sit sacrilegio. De Conf. dist. cap. 2.*

Pope Gelasius ||, Some taking (saith he) a portion only of the sacred Body, do abstain from the Chalice of the sacred Blood. I know not by what Superstition they are obliged, let them either receive the intire Sacrament, or be kept from the

whole, because the division of one and the same Mystery cannot be without grand Sacrilege. Nothing can be a greater cause of wonder and amazement in the consideration of it, than that the Church of *Rome* should seek to obscure the light of Truth, shining as clearly as the Sun in its Meridian beauty and splendor, arrogating to themselves a Dominion

nion over our Faith, and introducing such Doctrines and Practices as are contrary to the Rules of Christ, and his Apostles, and the purest Ages of the Church. As Lawgivers, setting themselves down in *S. Peters* Chair, as they pretend, and magisterially decree * Laws and Constitutions diametrically opposite to the Divine command, and Christs holy Institution. When the Lamp of Reason is darkened and obscured, the Soul presently embraces a cloud, and courts a shadow, the blackest errors and most palpable wickedness must needs cover the face of those Souls that start back and apostatize from their God, and their Reason. To preserve therefore its lustre and integrity in the memories of all those who bear any true love to substantial Truth, the ancient Light establish'd and receiv'd in the Church of *England*, is a secure Guide to direct us, not to be weary of old Truths, forsaking the ancient paths to espouse new and fond Opinions; that we neither incline to the cunningly compos'd Charms of Popery on one hand, or ignorant || Sectarians, || and men of unstable minds on the other, who crumbling into Conventicles, are playing at Tennis, and the Government and Hierarchy are the Balls they toss. The Separatist strikes them into the Popes Hazard, calling them Antichristian Prelacy. The Papist with vehemence racks them back again as

* *Si quis dixerit ex Dei præcepto, vel de necessitate salutis esse, omnes & singulos Christiani fideles, utramque speciem Eucharistie sumere debere, Anathema sit.*
Concil. Trident. Sess. 5.
Can. 1.

|| The Separatists and Papists have been playing at Tennis, and the Government and Hierarchy are the Balls they toss. The Separatist strikes them into the Popes Hazard, calling them Antichristian Prelacy. The Papist with vehemence racks them back again as Schisma.

Schismatical (but the Roman Church are the Schismatics in renouncing all Communion with all Christian Churches in the World, except their own) and ill it is with us, which soever wins the game. The one breaks down the wall of *Sion*, by disturbing the peace of the Reformed Church; the other builds up the ruines of *Babylon* in superstitious Vanities. And they are so fast linked and tied together (like *Samsons* Foe) with Fire-brands of Sedition, that if they be not quenched by the Power of Majesty, they can't chuse (when the means are fitted to their Plot) but set the Church on fire, and the State in an uproar.

Jer. 12. 9.

2 Tim. 3. 8.

ready to joyn with every Enthusiastick Sect, and so making Gods *Israel* to become a *speckled Bird* of several colours, of all varieties of Religion. S. Paul has a term for them, if they like it, *νεφεληαρμύνοι ἢ νῦν*, men of sick brains, as well as of corrupt minds. And such is the arrogant disposition of some transported humors, being under the torrid Zone of unruly passion, that rather than they will acknowledge their errors (though never so apparent) the very State and Law it self must be condemn'd, and condescend to their distempers, being led more by their own pleasing Fancies than right Reason, or the sacred Rules of Piety and Truth, who have laboured to sow the Tares of Dissention in the Vineyard of the Lord, disquieting the Unity of Gods Church. Division is the only musical note that sounds harmoniously in the ears of our *Zimries*. And it is a Truth undeniable, That these later times have produced a doleful Scene of various trans-

transactions, and consequently discover'd
 and brought to light the unparalell'd de-
 signs and execrable intentions of Fana-
 tical zeal, or Democratical fury; for
 the Dissenters in this Age have conspir'd
 together to untye the knot of Christian
 Charity, and produce an unhappy Schism
 in the Church; what else mean those
 strange whispers, mysterious workings,
 and grand plotting, who would not on-
 ly uncover the roof, and take down the
 Pyramids and Battlements of venerable
 Episcopacy, but like the rough Sons of
Edom, raze it even to the ground? And
 under hypocritical disguises contrive the
 sad prodigy of Treason, whereby we see
 that Apostates to Atheism, and Revol-
 ters to Schism are Monsters of ingrati-
 tude, or Fiends incarnate (who could
 imagine mischief against so much Mercy,
 and sin against so great Goodness) re-
 quiting the Protection of a gracious
 Prince with traiterous Machinations*,
 and under the mask and specious preten-
 ces of Religion bring to ruine the Go-
 vernment of the Kingdom, as it is by
 Law establish'd in Church and State.
 Loyalty, like fresh and fragrant odours,
 breathes forth sweetness in the nostrils of
 all those who hold Fidelity to the See-
 pter to be the best cognizance for the

* See His Ma-
 jesties Declara-
 tion concern-
 ing the Trea-
 sonable Con-
 spiracy against
 his Sacred Per-
 son and Go-
 vernment, read
 in all Churches
 and Chappels
 within this
 Kingdom, Se-
 ptemb. 9. 1683.

Coat

Coat of a Subject. But for the ungodly Principles and bloody Practices of implacable men and barbarous Miscreants plotting unnatural and hellish Conspiracies against the Person, Crown, and Dignity of Sacred Majesty, let them be as *Oreb* and *Zeb*, *Zeba* and *Zalmana* that perished, or else remain as *Pilate* in the Creed a curse to all posterity. Discontented Pride has made more Schismatics than Conscience; if this hath slain its thousands, that hath killed its ten thousands. Many are zealously affected to Truth, but for want of sound knowledge, or meek and humble hearts, they are full of violence, their capacities are over-cast with a cloud of ignorance, that intercepts their view, and blunts the point of the brightest ray their understanding sends forth to discover any Errour of the Church, but breaks out in a clamorous storm of passion *.

* *Clamoris plena doctrina Hæreticorum, quæ non in sensu, sed in multiloquio & clamore versatur.* S. Hieron.

Here I may recite the words of S. *Austin* against the Letters of *Petilian* the Donatist, changing *Evangeliū* into *Ecclesia quæ mitius pertulit Regum flammās*; The Church better endured the flames of Tyrants, than the tongues of Schismatics. *Nam illis incendentibus unitas mansit, vobis loquentibus manere non potuit*; for while they burned, Unity remained; but while the

rail, the Church must needs be divided ;
 for Schisms and Divisions set up the King-
 dom of Satan, the Prince and subtle Com-
 mander of the Air, the potent Adversary
 of Mankind , who holds his Supremacy
 and Dominion by Variance and Enmity,
 and all his Agents subordinate to him,
Nihil spei nisi per discordias habent , as
Tacitus speaks. No Logick or Reason
 can batter down the *ὀχυρωμένα*, strong
 Holds of prepossessed false Opinions, nei-
 ther the determination of general Coun-
 cils, nor unanimous consent of Primitive
 Traditions; nay the Scripture it self must
 strike Sail to their Judgments, as if the
 Oracle of the Word would only admit
 of their corrupt Glosses and
 false Annotations , which
Irenæus * joyns together,
scindentes, & elatos, & sibi
placentes, Schismaticks, proud ||
 and self-pleasing men. This
 was one of the Originals of
Arrius his cursed Heresie, his pride and
 envy against *Alexander* the good Bishop
 of *Alexandria* , as *Theodore* * reports.
Pelagius also and his Associates , who
 though they did acknowledge the name
 of Grace || , to decline envy, and avoid

* *Advers. Heres. l. 4. c. 43.*

|| *Mater omnium Hereticorum superbia.* Aug. de Gen. contr. Manich. l. 2. c. 8.

* *Theodor. Eccles. Hist. lib. 1. cap. 2.*

|| *Gratie vocabulo frangens*

invidiam, offensionemq; declinans. Aug. de Grat. Christ. l. 1. c. 37.

the

the curse of the great Council of *Carthage*, yet still they did but shelter their proud Heresies under Equivocations and Ambiguities. What store of this Coin is minted at *Rome*, to advance and support the Grandeur and Greatness of the Papal Monarchy (who dams up the clear wa-

ters of Antiquity *, and opens the sluice to the puddles of Novelty) is visible by Indulgences and Pardons, consecrated Grains, and Prayers for the Dead. Pope || *Boniface VIII.* (who lived in the Reign of King *Edward the First of England*) was the first that instituted the Merchandise or Sale of Pardons, and extended them to Purgatory; for the Doctrine of Purgatory is the Mother of Indulgences. The vast Treasure issuing † thence is solely possessed by the Pope, and no other Patriarch in the World. It is a matter of meer interest and advantage, and if these Silver Shrines were not, the Crafts-men of *Rome* would quickly fall. If there were no gain (saith a Reve-

* The Reverend Bishop *Taylor* in his Disswative from Popery, pag. 124. saith, The Roman Emissaries endeavour to prevail amongst the ignorant and prejudicate by boasting of Antiquity, and calling their Religion, the old Religion, and the Catholick: So by insnaring others by ignorant words in which is no truth, their Religion, as it distinguishes from the Religion of the Church of *England*, being neither the old nor the Catholick Religion, but new and superinduc'd by Arts known to all who with sincerity and diligence have looked into their pretences.

|| *Primus indulgentiarum nundinas, primus in Purgatorium extendit indulgentias. Agrip. de Vanit. Scientiarum, cap. 61.*

† *Sixtus* the Fourth was wont to say, *Pape non deerunt pecunie quamdiu ipsi manus erunt & calamus*; The Pope could never want money so long as his hand could hold a pen.

Reverend Prelate) to be reaped from them, their chief Champions would be ashamed of the great *Diana* that they worship. When the Truth of God, and the Death of Christ, the Kingdom of Heaven, and the Fire of Hell, the Souls of Men, and Salvation of the World, shall be made basely serviceable and contributory to the boundless pride and ambition of the Pontificality and See of *Rome*, who seeks to abuse Antiquity, and to patronize their own Errours, subjecting Religion into Maxims of humane Policy*, and the ancient integrity of the Apostolick Faith into Innovations and a new Belief, as *Gregory Nazianzen* || said of the *Arians* their refined Doctrines, meer Novelties, new-broach'd Heresies. For at the Council of *Trent* they adjoyn'd new Articles of Faith to those twelve which the Apostles set down for a sufficient Summary of sound Doctrine, whilst the Sacrifice of Mass, Corporeity of Presence, the Doctrine of Purgatory, Invocation of Saints, Worship of Images, and the like, were commanded to be embraced and received with the same

* All their Policy tends to maintain their achieved Majesty and Greatness, whereby his Holiness shall be estated not only in the City of *Rome*, but also in the Seigniorie of the whole West, not in *Spiritualibus* only, as Vicarial Head, but also Lord Paramount in *Temporalibus*, as Monarch of the Church, in having all power upon Earth at his will, and the Crowns of Kings to stand or fall at his pleasure.

|| *Gregor. Nazian. Orat. in Arianos.*

E

pious

pious affection and reverence as the holy Scripture, under no less penalty than Damnation, and to be believed for fear of Anathema.

* Rome once the *O. Roma * à Româ quantum mutata vetustâ es ?*
Emporium of *Nunc caput es scelerum, quæ caput orbis eras.*
the World, and

Mart of Christian Faith, when it enjoyed all the happiness this life is capable of, it grew exorbitant. That State which seem'd above foreign casualty, laboured with its own happiness, and from its height and glory found way to ebb again:

*Roma diu titubans variis erroribus acta
Corruet, & mundi desinet esse caput.*

For a Nation or People to receive Christianity and true Faith from Christ himself or the Apostles, matters nothing, unless they do still retain the same Theological and Divine Principles. Some can talk over the series and descent of all times, with such a perfum'd breath, and richness of Language, as if they were made with the first Adam, speak of the Dictates of the Patriarchs, and Testimonies of the Prophets; but in vain do any boast they are descended from Abraham, since he is not a Jew who is one outward in the flesh, but inward in the Spirit, as our Saviour told the Pharisees vaunting of Antiquity, except they did the works of Abraham, and abide in the Truth. Truth then is the Child of Time; and as there is Antiquity of Time, so also of Truth

Joh. 8.

Truth and Doctrine. And so long as the Romish Church continued in the profession and practice of Apostolical purity, *i. e.* of Faith and Doctrine which was once given to the Saints, all other Christian Churches held Communion with her; for the Church of Rome did not anciently, in former Ages, hold all these Doctrines which now she owns. The ancient Church of Rome was but a Member of the Catholick Church of God, of which Jesus Christ was Head: But the now Roman Church does (at this day) what S. *Augustine* * told to the Dona-
 tists, inclose the Catholick Church within their own circuits, and usurps it wholly to her self, of which the Pope is Head. And the Papacy will have their Pope, by reason of the Kingdom of Christ, to be the Head and King of the Church *in ordine ad Spiritualia*, and consequently the Supreme Civil Power over the Monarchs of the Earth *in ordine ad Temporalia*, to be the Head and King of the Church. Such a Church was never in Rome; for many hundred years after our Saviour, no Bishop || did assume Christs Title to be the Head of the Church, till *Boniface* the Third, who not contenting himself

* *De Unit. Eccl. clif. cap. 6.*

|| Gregory Bishop of Rome: *Ego fidenter dico, quia quisquis se universalem*

Sacerdotem vocat, vel vocari desiderat, in elatione sua Antichristum praebehit. Pope Pelagius distinct. 99. Universalis autem nec etiam Ro-

manus Pontifex appellatur. Cyril Patriarch of Constantinople: Πιστεύομεν
 δι' ὅτι ὁ ἀρχιεπίσκοπος ἀνθρώπων κεφαλὴ ἐκκλησίας ἐστὶν ὡς
 αὐτὸς ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς μόνος κεφαλὴ ἔστι.

with his Jurisdiction Ecclesiastical, and fulness of Spiritual Power, but his towering Ambition aspires yet higher, and with much contention obtained of the Rebel *Phocas* about the year 604. (who murder'd *Maurice* the Emperour) the Title of Universal. The Pope looking for Primacy on Earth, is very unlike his heavenly Master, whose Vicar he pretends to be. Christ paid Tribute unto *Cæsar*; but the Pope, that Prevaricator of the Apostolick See, exacts it from them, and *Cæsar* pays unto him. Our Saviour wash'd his Disciples feet; but the Bishop of *Rome* (in these days) with imaginary Supremacy causes the greatest Princes, and mightiest Emperors do him

Luke 20. 25.

* *Clement* the Fifth call'd a Council at *Vienna*, An. 1311. in which it was ordained and decreed, That the Emperour his Lord should give his Oath of Allegiance to the Pope; for being not content with his Primacy, abused Religion into Policy; and casting off all moderation, the Pope devoured the Emperour. Thus the Head of the Church degenerated into a Monster, and in reaching at Temporal Sovereignty, he broke the Spiritual Unity.

Homage and swear Allegiance*, contrary to the Divine Authority and Majesty of the Scripture, *Let every Soul be subject to the higher powers, Rom. 13. and to the King as Supreme, 1 Pet. 2. 13.* As Heathen *Rome* under the Emperours, *Domitian* and

others

others, would be adored as Gods, though never so impious : so Rome Christian falls under the *κεῖμενος* of the Apostle, *Sitting in the Temple of God as God*, and 2 Thess. 2. 4. *exalting himself above all that is called God* *

in a superlative Greatness, and that not of order and precedency only as to Ecclesiastical Regency, stretching his Diocese over all Bishops and Churches in the Christian World, but of absolute Authority, claiming universal Jurisdiction in a Monarchical Superintendency or Regality over all Christendom, with a Power to depose Kings, and dispose of Crowns and Kingdoms for the benefit of the Church, is a Title only of Usurpation without any ground of Scripture or Antiquity. First, Christ was no Temporal Monarch, but an Eternal King to rescue us from the thraldom of sin, the sorcery of

Kingdoms from one man to another, whereas it doth only belong to God to depose Kings, and dispose of Kingdoms? Thou mayest see (*Bellarmino*) how many outrages this thy *Zachary* hath committed, *Resp. Danae. ad Bellar. lib. 2. cap. 17. pag. 316.*

* *Zacharias Papa ex auctoritate Sancti Petri Apostoli mandat populo Francorum, ut Pepinus qui potestate Regiâ utebatur, etiam nominis dignitate frueretur. Ita Hildericus ultimus Merovingorum, qui Francis imperabat, depositus est, & in monasterio missus est. Marian. Scot. Hist. lib. 3.*

Lambertus Danaeus in his Response to *Bellarmino* the great Master of Controversie, contending that *Childerick* was lawfully deposed by Pope *Zacharias* : Can *Zachary* (saith he) have Authority in *France*, being a Stranger? Can he depose the publick Magistrate, being but a private person? (though he were Bishop of *Rome*) or transfer that Principality to *Pepin*, that he hath no Right unto? and commit so many Sacriledges and Impieties, stealing from *Childerick*, and giving to *Pepin* another mans Right? Authorizing Subjects to violate their Oaths, which they had sworn to their King? Transposing

Joh. 12. 36.

the flesh, and the Curse of the Law. Christ was no earthly King, and left no Regal Power to S. Peter; therefore the Pope can have no Civil Power or Temporal Dominion as the Vicegerent of Christ, and consequently overturns and destroys the Doctrine of Supremacy. The Lawgiver himself, even *Ipse Ille*, that bare rule in Heaven, the incarnate and crucified Messias, saith, *My Kingdom is not of this World*. Whereas that Sect of Politicians, the Romanists, turns the Kingdom of Christ into outward Pomp and Bravery, and they to have the Managery and Government of it, as if the now See of Rome should be known to be the most Christian Bishop, not in having with Christ no Temporalities, but an absolute Sovereignty to depose Kings, and dispose of Kingdoms, which is nothing less than a strange Usurpation; for the Son of God did never impose such a hard duty and condition to Kings that were to become Christians, as to forsake their Imperial Crowns and Diadems, except in their hearts and affections, and in comparison of the Kingdom of God. O Eternal Word, *φῶς μέγα*, Light of Truth, inspire the Universal Church with the Spirit of Truth, Unity and Concord, and grant that all they that do
 confess

confess thy holy Name, may agree in the Truth of thy holy Word, and live in unity and godly love. Secondly, View it in relation to the Apostles, who were the Patriarchs of the Church. And the Evangelists make special mention of their Names, as those to whom we owe great honour and veneration, being conversant with Christ, and daily instructed by him, who continued with him unto his Passion and Crucifixion; and after his Resurrection he applied himself especially to them, to enable them for the high Mysteries of the Gospel, and service of the Church by the *reception of the Holy Ghost*, and a power of binding and loosing sins. And Christ having founded his Church, he left it in the hands of his Apostles; therefore let us look into this pure stream of Antiquity, and primitive Age of the Church.

Joh. 20. 22, 23.
Mat. 18. 18.

In the first Synod there is no prelation of one, or subordination of another, but all the Apostles have equal vote and choice in the Substitution or Election of *Matthias*.

Acts 1.

In that other about Circumcision, all decree, send and judge alike, *It seemed good to the Holy Ghost and us*. By which it is evident, there is no Preeminence or Superiority, but an Unity and Identity of

Acts 15.

* Hoc erant uti-
que ceteri Apo-
stoli, quod fuit
Petrus, pari con-
sortio pradi-
ti & pote-
statis, sed exor-
dium ab unitate
proficiscitur.
Lib. de Unit.
Eccles.

Power, according to that excellent Say-
ing of S. Cyprian *, The other Apostles
are the same that S. Peter was, to let us
know, that they and their Successors are
pari autoritate, pari consortio, endowed
with an equal fellowship of honour and
power.

The Apostles now considered in their
Apostolical dignity, order of Priesthood,
and Authority of Preaching, the light
will display it self, and chase away the
darkness from us.

Mat. 10.
Acts 2.

Rev. 12. 14.

(1.) In Apostolick Dignity then is no
Principality by the Law of Christ; for
as they were all sent *together*, so they
were all inspired at *once*, the cloven
Tongues like as of fire sate on each of
them, and they were all filled with the
χαρισμα and gifts of the Holy Ghost,
which argues equality, and that they are
all Fellow-equals in Apostleship. *The wall
of the City*, saith S. John, *had twelve foun-
dations, and in them the Names of the
Lamb's twelve Apostles*, therefore no
Primacy or preeminence of dignity, be-
ing all Foundations of Evangelical Do-
ctrine, upon which the height of the
Ecclesiastical Edifice is raised, and Mili-
tant Church is built. They are all Foun-
dations and Rocks after Christ, because
they were all chosen to preach the Go-
spel

spel, and plant the Faith in every part of the World. They were all immediately instructed by Christ; they had all most ample and universal Jurisdiction throughout the whole Empire of the Church; all endowed with an equal Authority, as *S. Cyprian* expresseth it, of honour and power, which beats down the Rampire of defence, and shews the Fortress of folly of the Romanists in their new erected Fort, in challenging a Scepter of Supremacy, and condemns the arrogant Usurpation of the See of *Rome*, who will be ἀλλοτεριοεπίσκοπος, a Bishop in another mans Diocese, and in appropriating that to himself, which is common to him, saith a Reverend Prelate, with all the Bishops of Christendom.

(2.) As to the Order of Priesthood, there is no Supremacy of power to one above another in the Colledge of the Apostles, because they could all equally consecrate the Body and Blood of Christ. And the greatest favours to lapsed Mankind are the Sacraments, where the visible corporeal Elements are the means by Faith to convey unto us spiritual Graces; nay, the whole Treasure of Christs Merits, acquired on the Cross, are made truly ours by a due reception of the blessed Eucha-

Eucharist; for the holy Sacraments are the pledge of Glory, and earnest of Immortality, and the consecrated Symbols are the seeds of an eternal Duration, springing up in us to Life eternal, nourishing our spirits with Grace, which is but the Prologue of Glory. In the Divine Mysteries there is no Superiority as to Consecration, it being not personal, but publick, not proper to *S. Peter* only, but common to all the Apostles, and consequently speaks an equal fellowship of honour and power as to order of Priesthood.

- (3.) As to the Authority of Preaching, the Commission is equal, *As my Father sent me, so send I you*, which may extend not only to Jurisdiction and Ordination, but Apostolical preaching. Our Lord and Saviour being to ascend into Heaven, commanded his Apostles, saying,
- Joh. 17. 18. *Go ye teach all Nations, baptizing them in the Name of the (Sacred Trinity) Father, Son, and Holy Ghost.* This commandment they put in execution, and it was fulfilled, *Their sound went into all the Earth, and their words into the ends of the World*: *S. Peter* to the Jews, *S. Paul* to the Gentiles, no division or limitation of Jurisdiction, but a distribution to all Provinces, for the more commodious
- Mat. 28. 19.
- Rom. 10. 18.

dious preaching of the Gospel. Those ancient Worthies that first propagated Christianity, had neither Diocese nor Parish, but the wide World before them: then, all planting the same Doctrine, every man had a care of all the Churches, they went forth

and preached every where,

** the Lord working with them.*

What mean now these domineering Nimrods of Rome, absolutely out of the plenitude of their Power to lord it over their Brethren, as if they were especially $\kappa\lambda\eta\rho\omicron\varsigma$, Gods portion and inheritance, and all Christian Churches were in a state of subordination unto them? where as they are only Fellow-labourers and Workers together with us in the Vineyard of Christ. *Are ye Ministers of Christ? so are we.* The Clergy are Branches of an Apostolical and holy Stock; therefore let all Aaron's Sons,

who ascend the $\alpha\gamma\iota\omicron\nu\ \beta\eta\mu\alpha$, and are devoted to the Altar as Gods Priests, consecrate themselves to God and Religion, that we and they may do the work of an

* Mark 16. 20.

Eusebius and other Ecclesiastical Historians give us the recital and specification of the Nations and Countries. S. Peter preach'd in Judea, Antioch, Galatia, Cappadocia, Pontus in Asia, Bithynia and Rome. S. Andrew in Scythia, Europeæ, in Epirus, Thracia and Achaia. S. James the Son of Zebedee in Judea and Spain. S. John in Judea and Asia the less. S. James the Brother of our Lord in Jerusalem. S. Philip in Scythia and Phrygia. S. Bartholomew in the farther India and Armenia the great. S. Matthew in Ethiopia. S. Thomas to the Parthians, Medes, Persians, Brachmans, Hyrcanians, Bactrians and Indians. S. Simon in Mesopotamia. S. Matthias in the higher Ethiopia. And S. Paul and Barnabas in many Countries of Europe and Asia.

Evange-

Evangelist, and with alacrity and chearfulness *προσκαρτερεῖν*, give our selves to prayer and the ministration of the Word, shewing the Divinity of our Function not in great swelling words of vanity, in an affected Predominancy, Rule, and Superiority over the Christian World, so much contended for by the Souldiers of the Camp of *Rome*. This in the words

* *Nazian. Orat.*
II.

of *Nazianzen**, *ἀπὸ τῆς σκιάς ἐπαυεῖν τὴν ἀνδείαντα*, to commend a goodly Statue from the shadow it casts, and to pass by *τὰ μέγιστα, καὶ τελειότερα*, those perfections which deserve our chief commendations, i. e. sanctity and holiness of life which extol Gods praises, and then are we *νόμοι ἐμψυχοι*, living Laws and Royal Examples of greatness to the World, when we do and speak *θεοπρεπῶς*, so as not to disgrace, but adorn the Gospel, and consequently stop the mouths of all gainsayers, by a controuling sanctity of actions, and all men be wholly convinced or compelled to unity and obedience. It is expected then, whatever habits are in fashion among others, that the Priests should be cloathed with righteousness, adorn'd with a decent conversation, and produce the fruits of good works, these be the evidences of the Buds, Blossoms and Almonds of *Aaron's Rod*, and denote

its

its Supremacy. Nothing will restore the Church (says a Reverend Prelate) to its pristine honour, love, and authority in mens hearts and minds, but a serious setting themselves to the study, preaching and practising of truth and peace in a holy life. These were the Arts, these the Policies, these the pious Stratagems by which anciently they gained peoples hearts to love God, his Truth, and of themselves the witness of it, to such a height of honour and ecstasie of love, that they received them as the Angels of God, and Ambassadors from Heaven. God grant the Tribe of *Levi* may be like *Jacob's Ladder*, which he saw in *Bethel*, Gen. 28. 12. whereon were Angels ascending and descending: so by our Office and Ministration, Angels might in us ascend and carry up ours and the peoples supplications unto God, and Angels by us descend to bring Gods Word and Message to the people, that there may be the sweet texture or agreement of Beings, one espoused to another in faithfulness and truth, even a blessed Union betwixt Prince and People, and a gracious accord too of the people among themselves (in an united conformity and conjunction in the Service of God) being knit together in the inviolable bonds of
Loyalty

Loyalty and love; neither entailed with Civil broils within, nor infected with Hostile inroads from without; but all professing that one eternal Truth, (which is both the Mother and Nurse of Peace) we may enjoy such a tranquillity as in the days of *Solomon*, when *Judah* and *Israel* dwelt safely every one under his Vine, and under his Fig-tree, from *Dan* even to *Beer-shaba*. Or as it was in the days of *Constantine*, when there was silence in Heaven for the space of half an hour, and the prayers of the Saints ascended up as a cloud in grateful odors. The prime perfection then and pleasure in this life (second to that supernatural one, Faith in Christ, and Sanctification through the Spirit) consists in the beholding Brethren to dwell together in unity, which limns and shadows out the glorious Hierarchy of Heaven, the Trinity in Unity, for *Deus est unitas* & *Dionys. Areop. omnis unitatis affector* *; let us therefore express this unspeakable concord by the Sacrifice of our selves to a Spirit of Unity and Truth, and not a Spirit of Error and Division, which causeth the breach of Union, the disturbance of the Peace, and quiet of the Church. As the unity of Faith joyns us, so the bond of Charity tyeth us fast together through one and the

the same Spirit to unity and godly love, because Schism is the next way to Here-
sie, which is to be hated as a thing that
leads to destruction: And *non semper ser-*
vatur unitas in credendo, ubi non est uni-
tas in colendo; there will not always be
unity of Doctrine in that Church, where
there is not uniformity of Discipline. Pro-

phane Writers can tell us, by
concord the weakest * things
grow strong, by discord the
mightiest States are over-
thrown. Though States dif-
fer, the Communion of Saints
must be preserv'd, the Church
should keep at unity, and
by united force repel Here-
sie. After all our unhappy
Divisions, what can be more
seasonable to the Genius of
our Times, than cementing
counsel? that all Gods Build-

ing may be raised up as of one stone, by
having *cor unum & viam unam*, one heart Jer. 32. 39.
and one way, which was the Character of
the Church, Christians *primitive Age*; Acts 4. 32.
for Division is a sad Prognostick threat-
ning desolation, when the stones of the
building begin to fall off from one ano-
ther, the house grows ruinous, and the Isa. 30. 13.
breach thereof comes suddenly in a moment.

May

* The Sun-beams disperse
are but of small force, but
they gather strength, if col-
lected in a narrow glass. *Sci-*
lurus the Scythian on his
death-bed (as story tells us)
taught his fourscore Sons the
force of Unity by a Faggot of
Rods; or, as it is in *Plutarch*,
a bundle of shafts, while to-
gether, are hardly broken;
but if you divide them, 'tis
quickly done. And thus it is
in *Ecclesia fasciculo*, *Hosea*
prophesieth destruction, but
this doth usher it in, *Their*
hearts are divided, Hof. 10. 2.

May the number of those increase that are friends of *Sion*, and the generation of those perish that make it their design to lay waste the City of God, and bury her in her own ruins: Did the godly Jews mourn for *Judah*? And shall not the *English* Nation for the Land of our desires and Nativity? O that ever such an inlightned *Goshen* should hatch or harbour such black Monsters, that would gnaw out the bowels of their own Mother! That so many *Judasses* should be found amongst Christs Disciples! The Prophet *Isaiah* saith, *My heart shall cry for Moab, and bewail the vine of Sibmah: I will water thee with my tears, O Heshbon, and my bowels shall sound like a harp for Kirharezsh.* Is not England as dear unto us? and have not we as great cause to lament for this Church and State, the Womb that bare us, and the Breasts that gave us suck? Every one ought to bow down, and go heavily as one that mourneth for his mother, by reason of her Divisions *.

*Isa. 15. 5.
Chap. 16. 7,
9, 11.*

* No Church so fair in this World, as to be without spot and wrinkle; none so happy, as to be wholly privileged from jars and dissensions. The Jewish Church in Christs time was full of divisions, there were Pharisees, Sadducees, Essenes, &c. In the Church of *Philippi*, what contestations and tumults, broils and factions were there? and that not Oeconomical about *meum* and *tuum*, but Ecclesiastical, and in matters of Religion by those of the Concision, those evil workers, as *S. Paul* calls them. In the flourishing Church of *Corinth*, where

where there were so many Christians of the first magnitude, eminent for Religion and Piety; yet even here are strifes and divisions, inasmuch as S. Paul wrote his first Epistle to dissolve those factions, and repress those dissensions that were amongst them. In the Church of England (to come home to our selves) there is Presbyterian, Independent, Anabaptist, and Quaker; and it may be said of our days, as in S. Paul's time at Corinth, *There are divisions among us*. In Paradise there was $\mu\eta\lambda\omicron\nu\ \epsilon\upsilon\alpha\rho\eta\sigma\iota\alpha$, only in Heaven there's $\epsilon\nu\delta\epsilon\zeta\omicron\ \chi\epsilon\ \alpha\mu\omicron\nu\ \epsilon\kappa\kappa\lambda\eta\sigma\iota\alpha$, full and perfect harmony without any discord, but we can't look for a Church triumphant here below.

exposed to the publick view of all *Athenian* Gazers? What indiscreet and Satyrical Pamphlets have been dispersed by a malevolent Party to incite a dislike and hatred of the Government in Church and State? For *Sions* sake then I cannot hold my peace, but deplore the decay of Religion by the want of Union and Loyalty, and the defect of the practice of this ancient and heavenly Duty of Unanimity amongst us. Our Saviour left to his Church the Legacy of *Peace*, Joh. 14. 27.

it is $\delta\omega\epsilon\omicron\nu\ \epsilon\chi\iota\tau\eta\epsilon\iota\omicron\nu$, his Farewel gift, or, as S. Basil calls it, $\delta\omega\epsilon\omicron\nu\ \iota\pi\epsilon\rho\iota\sigma\mu\omicron\nu$, a largess dropt from a higher World, worth the keeping; therefore let us (in our several stations) endeavour the unity of the Spirit, $\epsilon\nu\ \tau\omega\ \sigma\omega\delta\epsilon\sigma\mu\omega\ \tau\epsilon\ \epsilon\iota\rho\eta\nu\eta\varsigma$, in the bond of peace, beating down all animosities, study of Parties, and obstinacy in Opinions, which breeds disaffection, and this humor grows impetuous*, march-

ing like *Jehu*, the Son of *Nimshi*, furiously, men.

F

* *Animi inflammati ebulliant ad certamen.*

ously, till it flames into open contention, giving to the restless Emissaries * of the Church of Rome, and growing Sectaries, great advantage, and to Satan no small * Whatever the pretensions of Rome are to love and concord among themselves, yet their want of unity appears in their different Opinions, Schisms, cruel Wars, and in the contests between their Popes, and Acts of their Councils contradicting one another. Bishop Hall in his Tract of Rome, sets down 300 differences of Opinions, maintained in the Popish Church, recited by Bellarmine himself, the Arch-pillar of the Roman Synagogue. The many Schisms in the Church of Rome may be easily conjectured, when there were several Popes at the same time, one fought against another, and the greatest Conquerour wore the Triple Crown. The people were wofully divided, and many thousands of Christians were slain in those bloody Battels between Pope Urban and Pope Clement. This Schism continued almost fifty years, one resident at Rome, another at Avignon. The want of concord and unity in the See of Rome is also demonstrable in their cruel Wars between the Popes and Emperours, called *Bellum Pontificum*; whereby all Europe at one time or another has been divided by Feuds and Factions. And the Popes not only thundred out their Excommunications against the Emperours, but also perswading their own Subjects to levy War against them, as if Christ had ordained his Sacraments, not to be Seals of Grace, and helps of our Faith, but hooks to catch Kingdoms, and rods to scourge such Potentates as would not, or could not procure the Popes favour, and consequently has embroiled the Christian World in discord and dissention, in great and cruel Wars. It is a thankless work in the sight of God to improve his Worship by the dint of the Sword, and to found his Church, as Romulus did Rome, in blood. No such Sacrifices, no such Ambages of cruelty can be acceptable to the God of mercy and Prince of peace and pity. The bitter contention and envy of one Pope to another, speaks their privation or want of unity, one disannulling all the Acts of another, as Pope Stephen VI. abrogated all the Decrees of his Predecessor Formosus, and so of many others. The like appears in their Councils, contradicting one another; the Council of Basil decreed for the Council against the Pope, and the Council of Lateran under Leo X. decreed for the Pope against the Council. The Council of Toledo did prohibit the Worship of Images; the second Council of Nice commands it. And so our Adversaries of Rome, who boast of intire Unity, may see their own vanity.

occasion to laugh and triumph. It were well for us, if we would see or suspect the policy of the Devil, or his Agents, who envy our happiness, and take advantage either of our judgments depraved, or Natures corrupted, to make us their instruments to break our blessed unity in Church or State. And so while we are contending for shadows, we may be deprived of the substance, and be brought into irrecoverable confusion; therefore let brotherly love and unity be maintained in the World, standing fast in one Spirit, with one mind for the Faith of the Gospel*, as Members of one

* It is one evidence of the Truth of the

Christian Religion, that Christ hath carried it on by means contemptible against all oppositions imaginable. Who could have thought, that a few illiterate Fishermen that had neither skill in Grammar, or knowledge in Rhetorick, should carry on the Truth in a Majestick simplicity? The Princes of the Earth being not only non-assistants, but all the great Monarchs of the World opposing Christianity in the infancy thereof, whilst it was in the cradle, *Acts* 4. 26, 27. King *Herod's* enraged jealousy burned so fiercely, that it sucked up the blood of all the male-infants within the Coasts of *Bethlehem*. And had not an heavenly inspiration diverted the Eastern *caravans* from the intended way of their return, their blood also should have run among the ingredients, and made up the dose to allay the fury of an angry Prince. Add unto this those fierce persecutions continuing in their height and heat, with a rage reaching up to Heaven, for the space of three hundred years, no storms could blow out the light of this Sun, clouds might cover it, but never extinguish it, because the Gospel is from God, the World cannot overthrow it, *Acts* 5. 39. whereas all those Religions which the Romans, Greeks, and all the Gentiles went a gadding after before the advent of our Saviour, are all come to nothing, and the rest risen since shall shortly be destroyed with the brightness of his coming, *2 Thess.* 2. 8. therefore stand fast in an united conformity, striving together for the Faith of the Gospel.

Gal. 3. 28.

Gal. 4. 26.

1 Pet. 2. 2.

Mal. 2. 10.

Rom. 8. 17.

Isa. 63. 9.

Joh. 15. 13.

* The language of Constantine to his Synod of Bishops, has been applied by the Royal Charles of Great Britain, our most gracious Constantine, to

his Senate at Westminster, or several Houses of Parliament: I shall be as glad of your future Union, as now I am of your welcome Meeting.

Body under one Head, Jesus Christ. Which leads me to the second general: as the alliance of humane Nature, so the bands of a spiritual Consanguinity engages us to holy concord. *We are all one in Christ Jesus.* Christ taught all alike to call God Father in the Lords Prayer. All have the same filial Prerogatives, *Jerusalem above is the Mother of us all.* All as one mans children have the same food provided them, like *Aristotle's* ὁμογενεῖς, such as are brought up with the same milk, the ἁδον γάλα, as *S. Peter* calls it, *of the Word.* For all Christians are Children of the same heavenly Father, regenerated to the same lively hope, co-heirs of the same heavenly Inheritance, redeemed by a Saviour that breathed out nothing but Love, sanctified and sealed by a Spirit of Unity. It is a Truth in the fourth of the *Acts*, there were many bodies, and but one Soul. I wish unanimity may so combine * the people of this Realm, and knit together the hearts of this whole Nation, as the heart of one man, in the defence of our King, our Law, and our Religion, that (as *Aristotle* taught in his *Ethicks*) though they

be many in Body, yet they'l be but one Soul, *Crederes unam mentem in duobus fuisse divisam*, as 'twas between *Minutius Felix* and his *Octavius*. God grant 'em a Soul that's one in will, and one in desire, one in resolution, and one in Religion; for united Spirits graciously con-sorting together by a sweet harmony of affections, tend not only to the glory of our *Jerusalem* to be as a City that is at unity in it self, but the Nature of our Religion specially requires it, and the honour thereof exacts it from us, because the Lord our God is one Lord. This Unity is *Oyntment which covering the head, and running down to the skirts*, makes the Prince glorious, and the Subject happy; for where it is, there *the Lord hath commanded the blessing*. As difference of Languages hindred the erection of *Babel*, so disunion of minds the going forward of the second Temple, whose foundation is laid in Love. Surely *Sion* can as ill be built with discord of Hearts, as *Babel* could with discord of Tongues. God is not wont to be in the Whirlwind of dissention, but in the still Voice, and that heavenly Dove, the Holy Ghost, like the Halcyon only, builds his Nest in a calm. The garment of the Kings Daughter, the Church, is of divers colours,

though there be variety of Gifts, yet it should be like Christ's Coat, without seam, *in veste varietas sit, scissura non sit*. Lines, the nearer they approach to the Center, the nearer they are to one another; those then are at the greatest distance from God, who are furthest off from one another in uncharitable differences. It was the great business of our Saviour's advent into the World, to make peace in Heaven and Earth, to reconcile men to God, and to one another, to take away all feuds, and to extinguish animosities, to bring to an agreement Tempers most distant (saith a Learned Divine) to make the Lamb and the Wolf lye down together. He came not to kill and destroy, but for the healing of the Nations. When the glorious Temple was built at Jerusalem, God would have but one Altar there, to shew, *quod unum eundemq; cultum inter omnes esse vellet*; all that sacrificed there should have one and the same Worship, but one Altar typifying one Religion, one heart, and that it might be unto the people *ut vinculum sacrae unitatis*, a bond of sacred union. And this is the noblest Argument that can possibly be discussed to compose distractions, and allay the animosities, which particular respects, private interests, and parties

parties of Religion have raised among us, τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ, to be of one mind in the Lord ; for it is not enough, *concordare*, to agree , but we must, *convenire*, come together , and not only so, but *consentire*, agree in Judgment, that we may be brought *cohabitare* , to dwell together in unity. O how happy a thing it is to see the Churches Children spread themselves like Olive-branches round her Table in a peaceable and flourishing manner. Honour and Riches are insensibly multiplied upon a Nation that seeks its glory by a dutiful submission to its lawful Prince, while it looks upon Union as the best Accommodation and choicest Treasure, the Heavens and Earth conspire to make it plentiful and abounding in all *wealth* and *opulency*. As those Pigeons then which having drunk of the River of Life, held up their Bill ὁμθυμῶς joyntly together in token of thankfulness : So let us all praise God with one accord in the Temple, being of one heart and one Soul, mind and judgment, because *the Lord our God is one Lord*. And what the Idea of the World could not, the sacred Pages and Volumes of holy Writ have discover'd of the Deity, the Co-eternity of the Son of God with the Father, the procession of the Holy Ghost

Deut. 28. 2, 3.

4, 5, 6.

Deut. 6. 4.

Mark 12. 29.

1 Epist. Ch. 5.
VER. 7.

from both, the Unity of the three in one uncreated Essence ; *For there are three that bear record in Heaven, (saith S. John) the Father, the Word and the Holy Ghost, and these three are one.* Thou art my Creator, my Redeemer and my Comforter, which makes the question past all question, and needs no further disputation, *I have none in Heaven but thee.* The desire of this Celestial place and state, causeth the Royal Prophet to despise all transitory flashes and sparks of earthly pleasures, which is the second part, *viz. Low in a positive determination, And there is none upon Earth that I desire besides thee.*

The Princes and Monarchs of the World, who are retinued with all the Equipage of Greatness, and strange variety of delights ; being liberally and abundantly provided for ; Silver, Gold, and Jewels are their's, and all Creatures in the Earth, and the Air and Water are pressed for their service : yet all these enjoyments are nothing without thee, *None upon Earth I desire besides thee. Et tecum non,* the negation is personal, no man for his favour, no Creature for its excellency that I desire in the least comparison of thee. For the treasures of this world are but gilded Thorns and concealed

cealed Miseries ; and yet how many Shrines and Altars are there erected in mens hearts to this great Idol of the World? Most scarce acknowledge any other God but this Golden Calf, to which they pay their servile devotions. And when thoughts stream towards wealth, Rivers are but draughts enough for them. *Quod naturæ satis est, homini non est*, as *Seneca*, that grave Moralist, speaks of *Alexander*, who had swallowed up *Darius* and the *Indies*, and yet in those floods did thirst, and in that surfeit was hungry. If the Earth were a Center of Diamonds, and did the Heavens showre down Pearls into *Diana's* lap; and could we enjoy the Land with its Minerals of Gold, and the Sea with the greatness of its Treasure, sending Ships to *Tarshish*, and fetching Spices from the East in the Navy of *Hiram*; all these things can't satiate the desires of the Soul, but are miserable fruitions without the glorious Trinity. Then when others lay up on Earth, Heaven shall be my Treasure. For the favour of a Prince is but a pleasing snare without thee, and therefore *non est in terris, there is none upon Earth I desire besides thee*. The World is a Theatre of sorrow, a warfare and a bondage, all are prisoners, some in

in golden Chains, others in Iron; some slaves to poverty, others to riches, some to honour, others to meanness: And all these are interwoven with mixt varieties, as pain and grief, pleasure and sadness; so that the greatest happiness that the world can afford, is not able to fill the unlimited desires of the heart, but God only. For the world (the Fools Paradise) is full of Vipers, the obscure print of unsound joys, a dream'd sweetness, and a very Ocean of gall; and so there is nothing on Earth that I desire besides thee. *Mundo utamur*, use we may, but not adore the Creature; we may look upon fair this picture as the work of the Almighty, but not esteem it for a Deity or a God, like the foolish Egyptians, or those Persians that gave veneration only to the lustre of their Jewels. The Christian account (as to Divine

Psal. 90. 12. *Arithmetick*) is cast up for another world, to be a Denizen of the New Jerusalem, an Heir of Eden, a Peer of Paradise, a Pearl of Vertue, a Star of Glo-

* A Christians life is a meer pilgrimage, *παροικιοι, &*

παρεπίδημοι, & ξένοι, & αλλότριτοι. We are all strangers and pilgrims, therefore let your conversation be in Heaven; and well may I with S. Paul advise you so to do, because it is the chiefeft Principle in Christianity; for as the Stars move in their severall Orbs, and the Planets in their Circles, so a Christians Sphere is above in Heaven, there he performs all his regular motions.

men

men of Heaven, Inceptors in Happiness, Probationers for Glory, and have the privilege to be called and own'd by God as συμπολίται τῶν ἁγίων, the Fellow-Citizens of the Saints; walk therefore worthy of this honourable City, whereof you are Members, and worthy of the Parents from whom you descended,

Ἀξίως τὴν πόλιν καὶ τοὺς πατέρας, saith *Thucydides* *. A Christian is called μεθεστῶν, one that lives in the Confines of Heaven; so that whilst he is here on Earth, he wants but the courteous hand of Death to put him into possession, and give Livery and Seisin of that *above*. Hea-² Cor. 5. 1. ven then is my home, the Creator my Father, the Judge my Advocate, the Spirit my Consolation; therefore *there is nothing on Earth that I desire besides thee.*

The opposition of Notes on both (being the second general) now appears.

First, In primacy of Order, King David is the glass in which we may behold Christian practice. In his thoughts Heaven takes the precedency of Earth, *Whom have I in Heaven but thee, O Lord?* This is his first care to seek τὴν βασιλείαν τοῦ Θεοῦ, the Kingdom of God, here is the *primum mobile* that moves his heart, his will, and his

his affections, Heaven: then the desire on Earth follows after; and it is honour enough for this vile Earth to wait upon Heaven. Let us not now chaffer Heaven for Earth (as sottish Indians truck away Ore for glafs) and for the gaudy nothing of this life, hazard our immortal Souls to everlasting flames, and for the toys and vanities of this world lose an Eternal Kingdom, and for a glorious mortality bid adieu to Heaven, which ought to have the precedency in our heart and affection. Open our eyes, O Lord, that we may see those glorious rayes that stream from the Divinity, and so beautiful an object will be enough to draw and attract our hearts unto thee, echoing forth the Anthem of the Text, *Whom have I in Heaven but thee? And there is none upon Earth that I desire besides thee.*

Secondly, Take it in the sense of the Verbs, *habeo & desideravi*; *habeo in Cælis, I have in Heaven*; *desideravi in terris, I desire on Earth.* Here we tire our selves with a restless fancy, still wandering through the Creation, but never finding any satisfaction; but in Heaven there are all things that may delight us, and solace the faculties of our Soul. For God is a plenitude of light to the understanding, a multitude of peace to the will, Eternal joy

joy and consolation to the memory. And in Heaven all our desires shall be satisfied with fruition, and those excellencies will always supply new and fresh desires to the Soul, which in the beatifical vision shall enlarge into that vast and infinite satisfaction, that it shall be lost in the enjoyment, and most happily plunged in that fruition which we shall never fully understand, but be still more and more happy in having pleasures so great as to transcend our knowledge. How glorious is that Sun that sets not! and how clear is that day that is not chased by the darkness of the night! Heaven is that resplendent residence, and of this bliss, there is such a fulness, that our heads are too thick to understand it; or if we were able to understand it, yet our hearts are too narrow to give it entrance; or if our hearts could hold it, yet our tongues are too stammering to express and utter it*. If the Heaven

of, yet would they never be able to supply the absence of one Sun. Neither can the sons of men, with all their Lamps and Torches of Reason, make up the least shadow of Glory, the least appearance

** Mens deficit, vox silet, non mea tantum, sed & Angelorum.*
S. Ambrose.

rance of Heaven. There's such depths, such Pleonasm, such Oceans of perfection in a Deity, as it exceeds all intellectual capacity; for it is such, as eye hath not seen, ear heard, nor yet enter'd into the heart of man to conceive, what the Almighty, the great Being of Beings, hath prepar'd in Heaven for those that fear him. And though some vessels contain more than others, yet all shall be full, there shall be no vacuity or want in any.

Lastly, Take it in the diversity of the prepositions, *cum & prater*, nothing with, nothing besides thee, O Lord! Heap up all the riches of the world into one pile, till they reach the Stars, and charm all the delights of the world into one Circle, and enjoy them freely; yet there is a desire in man, which looks above them; for *whom have I in Heaven but thee? And there is nothing on Earth that I desire besides thee.* The Organ of a Christian Ear is not for Earth, its musick is mixt with too many discords, 'tis Heaven it aims at, the Angels with whom it would consort, and the melody of the superiour powers that yields the most absolute concord. This is the Psaltery that King *David* sings to, and is the true *Ela* of a Christian; *Whom have I in Hea-*

ven but thee? And there is nothing on Earth I desire besides thee. How miserable are they then, whose pleasures only divert them from God their Maker; and have no other Apology for their Neglect of Heaven, than what Sin can make? that court the World, and for a fading Embrace exchange a Diadem of Bliss, a Crown of Glory?

And here let us raise our Thoughts from Earth to Heaven, because the glorious Trinity is a fairer Object for Contemplation: For in the Glass of the Trinity we may behold all Felicity; it will be joy to mans Soul, health to his body, beauty to his eyes, musick to his ears, honey to his mouth, perfume to his nostrils, whole happiness to every part. Therefore let us no longer doat upon this Mole-hill of Earth, or prize its artificial complexioned Pleasures, Structures of Cedar and Vermilion, Garments and Embroideries of *Aboliab*, Tables of Delicacies, Couches of Ease and Ivory; all things here below are but *Bracteata Felicitas*, Copper leav'd with Gold. If we do but behold the Pavement of Heaven stuck with Stars, as so many sparkling Diamonds; how despicable and mean is the stateliest Palace of the greatest Monarch? If the Hangings be so precious, what

what must we think of the Room? If the Frontispiece be so glorious, what are those better parts yet unseen? *Magnum & mirabile sub tanta Majestate.* O think then what Treasures, what Riches, what Excellencies are in those Courts above; where the Gates of the *New Jerusalem* are beyond the Orient Majesty of Pearl, and Streets more splendid than pure Gold; where there is no need of the clear Light of the *Moon*, nor the bright Beams of the *Sun*! What ineffable Glory is in *God*, the Light of those heavenly Tabernacles? Consider but the Eternal Joys of that place, and how heartless and dying is the best of worldly pleasures? Nay, were the whole World turned into a Seraglio of Delight, and every Region into an *Arabia*; could every Field become a Paradise, and every Object that we meet with, bring with it a Magazine of pleasure; had we all the Enjoyments this Life could triumph in, yet without *God* we should find them dismal Fruitions. Heaven doth as far surmount all these things, as the Celestial Sphere doth this Earthly Globe. And so the Proposition is made good, That Heaven is a fairer Object than Earth for our Contemplation, even the glorious and Eternal Majesty of the holy Trinity, that is enshrined

in an Unity of Essence. And Pythagoras, that old Samian Philosopher, made Unity the Original of all Things, and the Cause of all Good in the World. And the Fathers under the Allegorical vail of that Unity, discover an undivided Deity, δι' ἀλληγορίας εἶνα τι καὶ μόνον διδάσκει Θεὸν ἓν, as if That and God were so inseparably linkt together, that the thought of man could not possibly part them asunder. 'Tis a pious Exhortation that S. Paul gives the Ephesians to holy Concord and unity of Spirit; and lays it down with a triple Argument, (knowing that a three-fold cord is not easily broken) and admits of no separation at all, unless they would seem to dissolve their Religion: *There is one Lord*, whom Christians obey, and therefore no distraction by service; *There is one Faith*, whereby they believe, and therefore no division by Creeds; *There is one Baptism*, whereby they get entrance into the Church, and therefore no distinction by initiative Grace: and these three are more peculiarly *μονάδων τριῶν*, that Trinity of Unities, wherein God by the Ministry of the holy Apostle, appears to his Church as it were in the shape of three Angels.

Silence now, ye warbling Birds, Consorts of the World be still, and hear the

G

Harmo-

Harmony of the Royal Prophet sung in an admirable Air, tune the Instruments of your hearts unto it, *Thou art my portion, thou art my riches.* I love the beauty of thine House, which is no other than thine own Essence, and the sole aim of my desire is the place of thy Glory. The Diadems and honours of this world are of a short standing, and nothing comparable to that Royalty which is everlasting, and to that Kingdom which knows no end.

This World is an Ark wherein are clean and unclean Beasts; a Park where Goats and Sheep live together; a Net where good and bad Fish are found: But in Heaven nothing that is impure or imperfect can have entry there: In that fair place *Solomon's* wisdom will appear folly, his knowledge ignorance; *Abso- lom's* beauty shall be there deformity; *Samson's* strength shall pass there for feebleness, and the riches of all the Kings of the Earth shall be there as poverty. The longest term of life in our Forefathers will appear a death; for in Heaven it is in triumph above the reach of dull mortality. A man may enjoy the light of the Sun, and walk in its glittering rayes, and now and then give a glance upon it, though we cannot keep our eye
fix'd

fix'd upon its globe to behold its glory ; we may behold its beams refracted through a cloud , but we may lose our sight by gazing on it in its naked beauty ; for according to an Axiom in Philosophy, *Excellens objectum lædit sensum.* Pliny prying into the Mountain *Vesuvius*, to discover the fiery irruptions of Nature's Kiln, procured his death by his too bold attempts into the mysteries of Nature. Surely it cannot but be dangerous to be too inquisitive into the Mysteries of the Trinity, which ought rather to be religiously ador'd than curiously search'd into, and requires not the natural Opticks or Eye of Reason, but of Faith. Reason can't more delight in a demonstration, than Faith does in revealed Truth. As the Unity of the God-head is clear to the Eye of Reason, so the Trinity of Persons, that is, three glorious Relations in one God, is as certain to an Eye of Faith. *Faith is* *παραλογισμὸς ἐλεγχῶν καὶ βλεπομένων*, *the evidence of things not seen*, saith the Apostle. 'Tis an Eye that can behold an absent Object. A hand that can fasten upon what is not, can grasp things in their first possibilities, and the bare will of the Deity to produce any thing, and gives us the knowledge of that Theological and stupen-

Heb. II. I.

* See Zanchy,
de tribus Elo-
him, & uno Je-
hova, lib. 1.
cap. 2.

dous Mystery, even the Trinity in Uni-
ty; or that the Deity, which is essen-
tially one, is substantially three *. The
Soul imprisoned in a body, can but
darkly conceive of spiritual Beings, those
that are μεγαλόφθαλμοι of the greatest
apprehensions, do but μωπάζειν, they
have some broken and scatter'd notions,
which can't represent heavenly Truths in
their proper Species, so vast is the dis-
proportion between Divine Mysteries
and a finite Understanding; for humane
Wit knows not things here below, how
then can it be satisfied in the search after
Divinity? If he whom our Saviour cured
of his blindness, saw men as trees walk-
ing, in what shall they discern
Evangelical Truths, who have yet the
scales upon their eyes? Now there is a
Curtain drawn, if we are so bold to
lift it up, we may justly be struck with
blindness, even in those things which
before were exposed to our view. It is
enough that God makes us of his Court,
though not of his Council: That we
may be free, though not to rattle his Ca-
binet, yet to sit at his Table, no matter
whether on the right hand or left in his
Kingdom. Why should we strive with
danger, for what we may be ignorant of
with safety? In such things admiration

is better piety than apprehension. Nothing breeds more Atheists among us than this (the first spawn of sin) Curiosity, which plucks still at the forbidden Tree. The Arminians will find a reason in us of Gods Decrees. The Socinians also will have a reason of his Mysteries, except they see, they will not believe. Our sight now doth disperse and lose it self in the immensity of the extent; for who hath beheld it, that he might demonstrate it? Not the Angels, for they cover their faces, much less we that dwell in houses of clay, and have that ignorance and guiltiness those glorious Seraphims are freed from, *Isa. 6. 2.* that cried one to another, and said, *Holy, holy, holy.* One of the Ancients glosses finely upon it, *Unum Jehovaham celebrant repetendo unum & idem (Sanctus) trinum agnoscunt ter repetendo quod uni tribuerunt*: A Trinity they acknowledge in that blessed Unity of the Godhead, whilst they repeat thrice, *Holy, holy, holy*; three in one, and all three but one God. Many of Gods incommunicable Properties and Works have (though most unjustly) been attributed to false Gods, as Eternity *, Omnipotency †, Creation || of

* O Pater, & hominum, divinumq; æterna potestas. Virg. *Æn.* † Teq; Omnipotens Neptune invoco. Cic. *Tusc. l. 4.* || Ovid. *Met. l. 1.*

* *Jovis nutu & arbitrio cælum, terra, mariaq; reguntur.*
Cic. de Fin.

Heaven and Earth, Divine Providence *, and the like.

But it never came into the mind of any Idolater to think

his God to be three in one ; therefore let us not furnish our heads only with Speculations , but laying up Divine things within our hearts, and drawing them out into our lives in order to practice , that we worship one God in Trinity , and Trinity in Unity ; neither confounding the Persons , nor dividing the Substance , as it is in the Creed of *S. Athanasius*.

The Deity is the ground of our Adoration ; and as it is necessary for every one to be established in this truth , that there is a God , so likewise that there is

|| *Unitas Divinitatis Personarum pluralitate multiplex.* S. August.

but || one God, and not a plurality, as the blind idolatrous Heathen imagine. We ought then to make God the object of our highest admiration, and of our greatest love, to offer Sacrifices of Prayers and Praises to him, in all our ways to acknowledge him , and chearfully do what he commands; to trust in him, and depend upon him : for our life is lent us for no other end but to be mindful of Eternity , and cast up our eyes to Heaven , our future happiness. *Anaxagoras* being askt wherefore man was made? replied,

plied, *To behold the Heavens.* For not Psal. 8. 3.
 a Star sparkles there, but is a Preacher
 and Herald to the Majesty of its Maker.
Empedocles likewise being demanded why
 he desired to live in this world? answered,
only to contemplate Heaven. Christianity
 is a kind of religious Astronomy, the
 contemplation and study of Heaven. No
 Geometry or measuring the Earth in the
 Christian Mathematicks, unless it be that
 our Souls might more easily take footing
 in Heaven. And as Philosophy descri-
 bing Lines drawn from the Center of the
 Earth, may go to the Circumference of
 the Heavens; so, according to our com-
 portment in these short moments, (where-
 in are compriz'd the Lines of Life, which
 we are to live on Earth) shall be the
 definitive Sentence of an Eternal abode.
 Our true happiness depends upon our
 well management of our time here; and
 it highly concerns us to foresee what
 will be our future state: For in this life
 we sow those seeds, whose fruits either
 of misery or happiness, we shall gather
 in another World, and reap them in
 Eternity.

Let the serious consideration how
 short our time is on Earth, enforce up-
 on us a care of redeeming it, and use it
 not to the maintenance of wickedness

and vice, but the promotion of true Religion and Vertue; that our future state may be as happy, as it is sure to be lasting. There are but few that consider, that their time here on Earth, is but a Prologue to an everlasting state. In this vast Eternity you must live; why do you not let your thoughts be more upon it? Your minds that love to count the days of this narrow life, extend themselves unto Eternity, where there are no limits at all. Tell the torments of everlasting Fire, the aking thoughts (if you can) of a burning Soul, that fries in the Wrath of God to eternal Ages: Then number the Joys of Heaven, tell the Notes of that Celestial Quire, the Hymns of Praises that they sung; and though thou hadst a head as big as *Archimedes*, that could tell how many Atoms of dust were in the Globe of the whole Earth; yet all these were but as a single Atom, in comparison of those endless joys or sorrows. And it is an Oracle of infallible truth, and a promise that remains for ever to the righteous; *Your joy shall remain, none shall take it from you.* Therefore Heaven is the most lovely, amiable and most desirable object. The Enjoyments of Riches, Honours, Kingdoms, Feastings with us in this

Joh. 16. 22.

this World, are but short and transitory ; but in Heaven there shall be an eternal Feast: The Jubilation of the Lamb shall be for ever, and shall be extended to the vast duration of Eternity. O my Soul, why dost thou not aspire, and mount up to the Center and Light of Glory, to the Fountain of Beams and Brightness, from whence thou wast derived? How happy shalt thou be, when thou shalt lay down corruptible rags of Earth, and being delivered out of the Prison of this wretched Body, may'st be thought worthy to hear the sacred Songs of that Celestial Harmony, and the Praises of the King Eternal of that glorious Empire? How accomplished shall thy Honour and Glory be, when it shall come to thy turn to sing a gracious Hallelujah? Join unto all this the pleasure there is to live in the company of Angels; to enjoy the grateful conversation of all those excellent and sublime Spirits, where Angelical Troops make ravishing Musick; and to behold Armies of Saints, more bright than the Stars of Heaven; to contemplate the Sanctity of the Patriarchs, the Hope of the Prophets, the Crown of Martyrs, the white and flowery Garland of Virgins. And as for the Sovereign King, who keeps his Residence in the midst

midst of that glorious People, what tongue is able to speak his praise, O *Israel*! Now how goodly are thy Tabernacles, how delightful thy Pavilions! Gardens water'd with floods and fountains are not so flourishing, nor are the fruitful Valleys so abundant. Let us not then suffer our selves to be abused any longer with the delusive appearance of this World, but fix our Eye on Heaven, because it is a fairer object than Earth for our contemplation; joining with the Royal Prophet, as it is in the Verge of the Text, *Whom have I in Heaven but thee?*

All the Blessings that we do enjoy, are the sweet influences of Heaven upon us, *Spiritual* or *Temporal*.

First, *Spiritual Blessings in heavenly places*, arise from no other Spring, and are Irradiations of the Trinity, and the great kindness of Heaven to Mankind, in relation to these Souls of ours. The Father, Son, and Holy Ghost have all done their parts for them: The Father gave his only Son, the Son gave himself, left his Glory, and endured the bitter Death of the Cross, meerly to keep our Souls from perishing. The Holy Ghost is become (as it were) our Attendant, waits upon us with continual offers of his

his Grace, to enable us to do that which may preserve them. These things all the Persons work equally and inseparably in respect of the Cause and Effect. It is a Rule in Divinity, That all the Works of the Trinity *ad extra*, are common to the whole Trinity, God the Father, Son, and Holy Ghost do co-operate and work together, for what one doth, all do; yet in congruity we attribute a distinct Act in regard of the Order and Object.

In Order the original of <i>Action</i> is ascribed to the Father, <i>Joh. 5. 17, 19.</i>	(1.) The Father Creates, <i>Gen. 1. 1.</i>
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The Nature and Manner of Working, to the Son, <i>Joh. 1. 3. Heb. 12.</i>	(2.) The Son Redeems, <i>Gal. 3. 13.</i>
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The Efficacy and Power to the Holy Ghost, <i>1 Cor. 11. 12.</i>	(3.) The Holy Ghost Il- luminates, <i>2 Pet. 1. 21.</i>
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The Father is to be adored, as altogether of Himself.

The Son to be glorified, as that Consubstantial Word.

The Holy Ghost to be magnified, as that Co-essential Spirit; eternally proceeding from Both.

The

phizing on that old Axiom, $\epsilon\upsilon\ \chi\ \pi\omicron\lambda\lambda\acute{\alpha}$, One and Many; and determined thus, That God was $\epsilon\upsilon$, i. e. one Divine Essence; he was $\tau\omicron\ \epsilon\upsilon\ \alpha\acute{\iota}\nu\eta\tau\omicron\nu$, one immutable Being; he was $\epsilon\upsilon\ \tau\omicron\ \alpha\iota\epsilon\iota$, one Eternal Being. This Plato discourseth in his *Philebus* at large, shewing how $\tau\omicron\ \epsilon\upsilon$ was $\pi\omicron\lambda\lambda\acute{\alpha}$, and $\tau\omicron\ \pi\omicron\lambda\lambda\acute{\alpha}\ \epsilon\upsilon$, One, was Many, and Many, One. And it is not only good Philosophy, but sound Divinity, the Godhead considered diversly; for the manner of Being, is Three Persons in One Essence; the *Father*, the *Son*, and the *Holy Ghost*, 1 Joh. 5. 7.

The Father is the First Person of the Trinity, having Foundation in none, of Personal Substance.

(1.) Ἀγεννησία, Not begotten to the Father.

The Son is the Second Person of the Trinity, having Foundation of Personal Substance, of whom he is eternally begotten, Joh. 5. 26.

(2.) Γέννησις, Begotten to the Son.

The Holy Ghost is the Third Person in the Trinity, having Foundation from the Father and the Son; from both which he especially proceedeth, Joh. 14. 26.

(3.) Ἐκπόρευσις, Proceeding to the Holy Ghost.

Here

The Holy Trinity asserted,

Here is a threefold Unity of Persons in one Nature, of Natures in One Person, of Natures and Persons in One Quality.

In the First is one *God*.

In the Second one *Christ*.

In the Third one *Spirit*.

All this Unity is but to usher in a single Deity. *S. Paul* concludes all with an *ὁ Θεός*, *There is one God*, Eph. 4. 6.

And the Soul carrieth an Image of the Unity of the Godhead, and Trinity of Persons, in that there is one Soul with three Faculties, of Understanding, Will, and Memory. Let us all now lift up our heart and voice, and praise *God*, chanting forth the Anthem of the Seraphims, for the Redemption of the World by our Lord *Jesus Christ*, the Second Person of the Trinity; concluding with *S. Basil's* Liturgy, *Ὁ Θεός ὁ Θεός ἡμῶν, ὁ ὃς ἐξάνθρωπος ἄπλοιο ἡ τοῦ πᾶντος κόσμου, O God our God, who hast sent this heavenly Bread, the Food of all the World, Our Lord Jesus Christ, to be to us a Saviour, a Redeemer. Therefore with Angels and Archangels, and all the Company of Heaven, we laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts, Heaven and Earth are full of thy Glory.*

Second-

Secondly, As *Spiritual*, so *Temporal* Blessings are the product of Heaven. This Day is a signal Instance, and carries with it the Pomp of Blaze and Splendour, as it is the Anniversary of His Majesty's happy Birth and Nativity. And that Divine Providence that brought him this Day into the World, hath led him by the hand of his visible goodness. Ever since he entred the porch of life, and walked upon the pavement of the Earth, he has had the Royal Charter of Heaven, and enjoy'd the testimony of Gods special care, even a Writ of Protection; *Touch* I Chron. 16. *not mine Anointed, do my Prophets no* ^{22.} *harm.* His Life hath been a continued Series of Divine Favour. The Adversary hath not been able to do him violence; the Son of wickedness could not hurt him: but he hath smitten down his Foes before his face, cloathed them with shame, and wounded them that hated him. The great Majesty of Heaven was a Helmet of Salvation unto him, a strong Tower of Defence against his cruel Enemies, Domestick and Foreign, at home and abroad.

First, Cruel Enemies at home, who invested their Sword with the Authority of Law, and made themselves after the Image of a King, and usurp'd the Seat Royal,

1 Kings 13. 33.

Judg. 5. 23.

Royal, chang'd the Kingdom into a State, and Monarchy into a Commonwealth. This was in the time of our late Troubles and Confusions, when Monarchy was shaken off, Religion and Property were lost, and Laws and Liberty were with no small violence invaded, (being as in the days of *Jeroboam*) whoever would, were consecrated Priests of the high places. And when Souldiers turn'd Preachers, every act of Providence that seems to favour their Designs, shall be the voice of God: Every opportunity to do mischief to such as they oppose, shall be interpreted a Command from Heaven to do it. *Curse ye Meroz* was the Text, Rapine and Plunder the Comment and the Use. Wars sounded as loud from the Pulpit as the Drum, as if it had been the task of the Heavens to kill and slay, and for its Arms hung in the Zodiack Man's Anatomy, to shew they were born with those that arose of the Dragon's Teeth in the Poet, *Mutuis perire gladiis*, to bleed to death on one another's Swords. And here I may lead your thoughts to the unnatural Civil War in our *British* Isle, when Tribe did rise against Tribe, Brother against Brother,

*Marte cadunt subito per mutua vulnera Ovid.
fratres.*

And the sight of one *Acelanda*, one field of Blood will raise mens careless thoughts to a due valuation and grateful apprehension of the comforts we enjoy under our most Gracious Sovereign. He that has escaped with him, in *Job*, to bring news of rapine and violence, can best tell us what it is to see a flourishing Land become a Sea of Blood; because War plays *Pliny's* Cockatrice, annoying whatsoever it doth touch. He can tell us what it is to see the Horse in equal state with its Rider, both of them weltering in their own gore. He can shew us what it is to see the obedient Son run over his slain Father to escape the hands of his own Executioner. He can shew us what it is to see the burning of Cities, and the woful Inhabitants martyr'd in the flames. Is not every Siege

the Funeral of a City? * every pitched Battle a Massacre?

If a *Samuel*, 1 *Sam.* 15. 33.

hew *Agag* in pieces: a *David*, in the heat of War, falls a cutting *Ammonites*,

1 *Chron.* 20. 3. Sin, Satan, and War have all one Name, Evil is the best of

H

them.

* Quot obsidia, tot urbium funera; quot pugnae, tot hominum laniationes; quot agmina, tot ruris supplicia; quot turmae & catervae, cohortes & acies, tot furiae ad exitium agrorum & hominum armatae. Putean. in stat. bell. & pacis lit.

them. The best of Sin is deformity, the best of Satan enmity, the best of War misery *. It is no wonder

* The Turkish History makes mention of the Seythian *Tamerlane*, when he walked amongst the slain after a bloody Victory against the *Muscovites*; He accounted those Princes unhappy, which by the destruction of their own kind, sought to advance their own honour, protesting himself grieved, even from his heart, to see such sorrowful tokens of his Victory.

now to complain (as the O-
rator to the *Athenians*) what-
soever they gain in their
thirsty Peace, they are de-
prived of by those consuming
Tumults; for what Paradise
is there under Heaven, which
a lasting War will not easily
turn into a Wilderness? Ma-
ny in this Nation have wit-
nessed the truth of it with their eyes,
and its horreur with their tears: by
these inconveniences we may judge of
the benefits of Peace, and may see what
gracious opportunities it doth yield for
the practice of Religion and Godliness.
We may behold with joy and thankful-
ness, that the Ark, the Testimony of
Gods presence, which was long held ca-
ptive among the *Philistines*, is now re-
turned and happily settled among us;
and that his Worship is duly performed
in his Word and Sacraments. Let his
lungs waste in his breast, let his spirits
decay, let his tongue languish to a per-
petual silence, that will not beseech God
to establish this blessing as firm as the
days of Heaven, and with its continu-
ance.

ance. O then pray for the Peace * of ^{* Pulchrius vo-}
 out *Jerusalem* that love her ; and conse- ^{mer quàm ensis}
 quently , for the life and prosperity of ^{splendet, bidens}
 the Monarch of Great Britain , King ^{quàm hasta; me-}
Charles II. our dread Sovereign, *the light* ^{lius ferro ver-}
of our eyes, and the breath of our nostrils, ^{tacta agrorum,}
Lam. 4. 20. who causes malignant va- ^{quàm agmina}
 pours to vanish, and dispels those clouds ^{agricolarum}
 of mischief by his Princely power that ^{proscinduntur,}
 would turn Religion into Rebellion, and ^{saich Puteanus.}
 Faith into Faction, cry up Priviledge to
 invade Regal Prerogative , and under
 the notion of the Preservers of our
 Peace, and Defenders of our Liberties,
 reach out their hand to turn the stream
 of Royalty, and subvert an excellent
 Monarchy into a Tyrannical Republick.
 The Fallacy having been put on the
 Kingdom, and Cheat acted once before,
 it will not easily prevail with men of so-
 ber and rational judgments, to renounce
 their Religion (the best in the world)
 or their Loyalty and obedience to the
 best of Kings, whose Princely Goodness
 is not more tender of the Imperial Crown
 and Dignity, than of the Peace and tran-
 quillity of the Subject. The one as it
 regards Royal honour, the other the care
 of his People, to cause Religion happily
 to flourish, and Liberty, Laws and Pro-
 perty to be safe and inviolable, (with

the Blessings of Heaven) notwithstanding the subtile insinuations and cunning stratagems of the old Enemies of Monarchy and the Church, to throw us back into a relapse; which reminds us of the late Rebellion, when men in Buff durst proclaim themselves the only Legal Authority of the Nation: and these, like a mighty Torrent, did drive all before them, with an unruly violence, brake down the banks of Ecclesiastical Discipline, making no difference betwixt things Sacred and Common, swallowed up Churches with their Revenues, and laid desolate Sanctuaries of Piety and Religion. Here we may wail out an *Epicedium*, War and desolation, poverty and paleness, and garments roll'd in blood, hearing the woful groans of dying men, and bitter lamentations of Children for their Parents. The Orphan blubbers his cheeks, and sighs with *Elisha*, *O my Father, my Father*. Now *David* breaths out an Elegy, and, *O Absalom, Absalom! my Son, my Son!* And *Rachel* likewise weeps, and will not be comforted, because they are not. These were the miseries this Kingdom groan'd under, after the Barbarous and horrid Murder of that Glorious Martyr King *Charles the First*, of ever Blessed Memory. And so it continued

tinued under the heavy yoke of an insolent Usurpation, till his Majesty's happy Restauration, actual Government, and gracious Reign over us in peace and quietness, security and freedom. We owe the happiness of these temporal enjoyments, (under God) to the prudent Conduct of Regal Majesty. And here take this Thesis or Doctrine by way of affirmative Position.

If the Church be depriv'd of Kingly Majesty, she is as apt to be infected with home-bred Errours as Foreign injuries; for when there was no King in *Israel*, Judg. 17. 6. every man did what was right in his own eyes: We see then the Office of a King is attended with as much burden as Jurisdiction. He must encounter with Adversaries. For has the holy Oyl been pour'd upon his Head, and the Crown settled upon it by Divine Providence, which over-rules Nature? He that has given him the Crown, gave the Sword also to secure and guard it: and as it was *Judah's* Prerogative to sway the Royal Scepter, so also to yield Protection: for the King is *Custos utriusque Tabulae*, Defender of the Faith, and a Nursing Father to the Church. And the Princely Power, and Sovereign Authority (with God's Blessing) may still preserve

the true and ancient Constitution both of Church and State from Anarchy and Disorder, from Popish Superstition and Fanatical Faction. For the King has his Authority over us from Heaven, *Κύριος καὶ θεὸς βασιλεὺς*, *the Lord sets up Kings*, saith the Father: And, *Ἐκ Διὸς Βασιλῆες*, *Kings are from God*, says the Heathen. Therefore I must be subject, purely out of Conscience, for the Lord's sake. The Religion of the Church of *Rome* (like the Laws of *Draco*) are written in Blood, and advanced by Policy, and propagated by Violence: their Vow of Poverty is such, as to covet Kingdoms, their Humility is such, that they tread upon the necks of Emperours, their Charity is such, as to kill Kings, making black TREASON a glorious Act, and to merit the brightest Crown of Immortality, and highest Seat in Heaven. Whereas Christianity never used the Sword (the Kingdom of Heaven is another kind of *Warfare*) Christianity came attired into the World with the white of meekness, humility and patience. Christ, the Prince of Peace, never pull'd the Crown from any Prince's head, but commands the payment of all Duties to *Cæsar*, and acknowledgeth *Pilate's* power to be from above. Nay, when our blessed Lord had

2 Cor. 10. 4.

had power with his *Ego sum* to strike all his Adversaries to the ground, or caused Legions of Angels to have stood in his just defence to revenge the injury of the People, the violence of the Souldiers, the scorn of Herod, the judgment of Pilate, yet he yielded himself patiently to suffer; to teach all his Disciples, that resistance is an affront to Divine Authority. This was the Spirit of the great Exemplar of our Religion; this was the Genius of his Doctrine and his practice. Nor did any of his Followers ever rebel against their Prince, usurp the State, or disturb the Government; and though it was their unhappy Fate at first to be accused as Factious and Seditious, yet none were better Subjects, nor testified their Allegiance more to Authority. S. Paul in the days of Heathen Persecution and Tyranny lays down this Hypothesis, *There is no Power but of God: the Powers that be, ἀπὸ τοῦ Θεοῦ καταρτίζονται εἰναι, are ordained of God.* If Religion be pretended, an Heathen must not be resisted. If Tyranny, 'tis damnation to oppose a Nero. *They that resist, shall receive, ἐὰν τοῖς χεῖμας ἀνίσταται, the wrath and judgment of God,* saith the Apostle. This made the Primitive Christians, those noble Spirits, where they could not comply,

Mat. 26. 53.

Joh. 19. 15.

Mat. 27. 27,

28, 29.

Luke 23. 11.

Mark 15. 15.

Rom. 13. 1, 2.

ply, to suffer, and thought it the greatest piece of devotion to be patient under all oppositions. They were so far from conspiring into tumultuous Combinations, that they freely offered themselves to the fury of their Enemies, and quietly suffered all extremities of death and torment, chusing rather to be crown'd Martyrs for Religion, than be punished as

Traitors for Rebellion. It was not disability *, but duty, not want of money, or Martial prowess, but a reverend regard to Imperial Majesty, as commanded by God, caused them not to avenge themselves. The ancient Martyrs in saddest days (as Tertullian tells us in his Apolo-

*—*Si hostes exertos agere vellemus, non deesset nobis vis numerorum & copiarum: Vespera omnia implevimus, urbes, insulas, castella, municipia, conciliabula, castra ipsa, tribus, decurias, palatium, senatum, forum. Cui bello idonei non prompti fuissetus. etiam impares copiis, qui tam libenter trucidamur? Si non apud istam disciplinam magis occidi liceret quam occidere. Tertul.*

getical Defence of Christians) had courage to say to their greatest Adversaries, *Cruciate, torquete, damnate, atterite, probatio est innocentie nostrae iniquitas vestra*; Rack us, torture us, do with us what you will, or what you can, your iniquity is but the proof of our innocency, you think to weary out the Saints of the *most High*, by inventing of greater torments; but the Sect || of Chri-

Dan. 7. 25.

|| *Exquisitor quæque crudelitas, vestra illecebra est, magis sectæ nostræ plures efficiuntur quoties morimur. Tertul. Apol.*

stians

stians is the strangest Sect that you ever read of, it is allured by those miseries whereby others are terrified.

S. Cyprian writing to *Demetrianus*, the Governour of *Africa*, and Christian Persecutor. God (saith he) is the revenger of his Servants, when they are annoyed;

therefore none of us resists, nor avengeth * * himself of your unjust violence, though our people are numerous and able to do it. The innocent rest content with their undeserved punishments and tortures; and thus we please God the more, whilst we retaliate no injury.

** * Nemo nostrum quando apprehenditur, nec se adversus injuriam vestram, quamvis nimis copiosus sit nobis populus, ulciscitur—Odisse non licet nobis.*

his, & sic Deo placemus, dum nullam pro injuria vicem reddimus. S. Cypr. ad Demetr.

|| *Eusebius* tells us, That in the *Dioclesian* Persecution in *Thebais*, which was none of the greatest Countries of *Africa*, were slain, by various methods of cruel death, so many, that the Executioners were tired out.

|| Euseb. Eccles. Hist. l. 8. c. 9.

In the time of *Trajan* also, *Tiberius* the President of *Palestine*, gives this relation in his Letter to the Emperor: *I am weary with punishing and destroying the Galileans, who are called Christians, according to your Majesties Command.* It was the inspired patience and courage of these great † Heroes that blunted the very

† The World admires the *Lacedaemonians*

and *Romans*, and they that had courage in any Age or place to dye for their

their Country, they were so esteem'd by the Heathens, that they had Statues erected, Pictures ingraven, Titles of Honour inscribed; the World doing what it could to make their Names immortal, how much better to suffer for Christ? What Soul would not desire to have his Name inrolled in that Catalogue among the Cloud of Witnesses, who wander'd up and down, destitute, afflicted, tormented, were stoned, slain with the Sword, sawn asunder, yet not accepting deliverance on unworthy terms, because they looked for a better resurrection, *Heb. 11. 35, 37.*

edge of Persecution, to tire as the hands, so the wits of their Tormentors, to turn their pity at their suffering into envy at their patience, to hug their Stakes as so many horns of the Altar, letting fall * not so much as a tear, lest it might quench some sparkle of that fire wherein they were (with *Elijah*) to ride to Heaven as in a Chariot; *ignis igni remedium*, 'twas this fire of holy Zeal and Christian Loyalty or Charity which out-burn'd that of Malice and Envy. And in the midst of the fiercest flames that Barbarism and Cruelty could invent, paid the Tribute of a peaceable subjection to their Murderers, and made unforced acknowledgments of the Right they had to their obedience. And the Church of *England* teaches no other Doctrine than what was taught by the Prophets and Apostles themselves, *i. e.* Obedience and Submission to Kings and Governours. In the Prophecy of *Obadiab* they are called *Swampes*, *Saviours* or *Deliverers*. In *Ezekiel's*

* *Magni animi est injurias despicere. Sen. de Ira, l. 2. c. 32.*

Absit itaque a servo Christi tale inquinamentum, ut patientia majoribus tentationibus preparata, in frivolis excidat. Tertul. de bon. pat.

kiel's language they are ποιμένες *Shepherds*, to feed and rule the People. In S. Paul's they are λειτουργοὶ τοῦ Θεοῦ, *God's Ministers*; nay *Elohim*, *Gods* by Office Exod. 22. 28. and Deputation, to govern the affairs of men on Earth. The Apostles also charged those whom they employ'd in settling of the Churches, to *put them in mind to be subject to Principalities and Powers, and* Tit. 3. 1. *to obey Magistrates.* And S. Peter's Exhortation is, *Submit your selves to every ordinance of man for the Lords sake*, NOT 1 Pet. 2. 13. only unto the King ὡς ὑπερέχοντι, *as supreme*, but unto Governours ὡς δι' αὐτοῦ πεμπόμενοις, *as being sent by him.* *Rebellion then is as the sin of Witchcraft, and Disobedience as the iniquity of Idolatry.* 1 Sam. 15. 23. For whosoever disobeys the Viceroy, affronts the Sovereign; they fight against God, and attempt to cross the Decrees of Heaven, and frustrate the Counsel of the most High, who says, *By me Kings* Prov. 8. 15. *reign.* And it is the assertion of *Plato*, That a Kingdom is θεῖον ἀγαθόν, *a Divine Good*, which imprints on our minds a double instruction, to *Fear God*, and *Honour the King*, 1 Pet. 2. 17. First, to adorn the Christian Religion with holiness and piety of life. It is Religion that ennobles man, erects his affections, and estates him in a happiness above Nature;

ture ; alters his very being , and puts him in opposition to what he was before. Religion is the most effectual instrument to reform mens lives, and bring them into an hatred of their vices, which all Moralists, especially the *Pythagoreans*, after all their industry , despaired of. What Reports *Diogenes Laertius*, and *Valerius Maximus* make of *Polemus*, the Convert of *Zeno*, are but mean and low things, if compared with the Acts and glorious Success of Christianity ; whose virtue and influence upon mens Consciences, inables them to subdue Self, overcome their Vices , check the impetuous force of their Passions, and withstand their own carnal and sensual Inclinations, the greatest and most noble Conquest.

As the Lustre of Christianity was thus bright and glorious in the Primitive Constitution ; so was the honour of its Professors, that they were of such piety and integrity , that their Adversaries confessed, that their Religion was their only ruine.

Let us therefore be so stedfast in our Religion, unshaken in our Faith, so constant in our Devotion, and holy and unspotted in our Lives, that *Wisdom* may be justified not only of her Children , but Enemies also : which lays the greatest obliga-

obligation on us to live the most holy and religious life towards God : For were we more holy and righteous in our ways, and did we walk in newness of life, we should more convince the World of the Truth of our Religion. *Holiness* (saith the Psalmist) *becomes* (O Lord) *thine house for ever.* No garment becomes the Church so well, as the garment of Holiness. It is Sanctity that is the Churches Glory : It is the Ephod of Purity that is the Churches Excellency. Our first Creation set before us, as Hieroglyphicks before the *Egyptians*, whose very Shapes and Figures were Doctrinal ; and by a kind of Oratory, preach'd the Spectators Duty. What else means the Image of God in the Soul, but that it might continually act and work according to the Pattern, *viz.* Godliness, after whose Likeness it was created according to Holiness and Perfection, which it brought down from Heaven ; that reflecting still upon the same Image, it might *be holy as he is holy.* For a holy life and Christian works, are the very way to the glorious Vision, and Fruition of the great God. in an everlasting blessed Life : Therefore, *Fear God, and honour the King,* which is the best Christian practice, and brings me to the next grada-

Psal. 93. 5.

1 Pet. 1. 15.

Rom. 6. 22.

The Holy Trinity asserted,

gradation in our Discourse, viz. to crown our Zeal with Loyalty to the King; for he is Εἰκών Θεῶ ἐμψυχῶ, wears Gods

* Δίκη γὰρ νόμον τέλει·
νόμος δ' ἀρχὸν ἔχει·
ἀρχὸν δ' εἰκὼν Θεοῦ ὅτι πάν-
τα κοσμεῖ. Plut. ad Prae-
fecti indoct. Dei enim imagi-
nem habet Rex, sicut Episcopus.
Episcopus. S. Aug. Vet. Test.
quæst. 35.

Image, and beautifies the World * with Order and Government, whereby so many millions of men do breathe the life of peace and comfort. For sooner might a heap of Ants be brought

to an uniformity in motion, and those little bodies that play up and down the Air in a careless posture, to a regularity, than the οἱ πολλοί, or popular sort, if they were not held in by the reins of Government; whither would the fury of mens passions lead them? if they were not bounded with Authority, if the rapacity of these Orbs were not slack'd by the course of the higher Spheres, and subdu'd to an awful subjection; Religion would quickly feel a heavy Destiny, and the World be drown'd in blood, as it was once in water. The Sword of Authority is put into the hand of the King by Almighty God. To the like sense also is that of Nestor to Agamemnon:

Λαῶν ἐσὶ ἀναξ, καὶ τοι Ζεὺς ἐγχεάλιζε
Σκῆπτρόν τ' ἠδὲ δέμηςας-----

Jove

Jove lent thee thy Scepter and Jurisdiction. On this account speaks *Themistius*, *Ἐκ τοῦ ὑψανὸς βασιλείαν κατεπεμψεν ὁ Θεός*, God sent Regal Power from Heaven. Holy *Athanasius* also confesseth the Power of Kings to be of God, and their impiety not to be punish'd by man: *Sicut in toto mundo Deus Rex est Imperator, & potestatem exercet in omnibus*: As God is King and Emperour over all the World; and exerciseth his Power in all Creatures: so the King and Prince is over all earthly men.

The Lord, saith *Athanasius*, to Constantine, judge between thee and me, since thou givest way to my false accusers against me. *Athanas. apud Epiphan. Hæres. 68.*

Let us send our prayers and tears, saith *S. Cyprian* * to the persecuted Christians, as Messengers and Ambassadors of our hearts unto God. ** Mittamus precibus & lacrymas cordis ad Deum legatos. S. Cyp. lib. 4. Epist. 4.*

Lactantius speaking of Obedience to Princes, says, They are to be defended not by killing, but by dying, not by cruelty, but by patience.

Gregory Nazianzen lived under five Emperours, *Constantius, Julianus, Valens, Valentinianus*, and *Theodosius*: in all which time he could find no remedy against the Tyranny, Heresie, and Apostasie of Princes, besides prayers and tears,

* Ἡμεῖς δ' οἱ μόνον, καὶ
 ὅπλον, καὶ τήχῃ, καὶ ἄλλο
 πᾶν ἀμυντήριον ἢ πρὸς τὸν
 Θεὸν ἐλπίς ὑπελπίστο· τίνα
 ἄρα ἕτερον ἢ τὸ εὐχῆς ἀκροα-
 τῶν, ἢ καλυτῶν ἢ ἀπειλη-
 μῶν ἐξοιν ἐμὲλλον; Greg.
 Nazian. in Julian. Orat. 2.

tears, speaking of Julian's *
 time, we had no other wea-
 pon, nor wall, nor bulwark,
 but our hope in God left us:
 whom could we have either
 to hear our prayers, or to
 protect our persons, but him?

Auguſt. in Pſal.
 124.

And S. Auſtin ſaith, That though Ju-
 lian was an Apoſtate, an Idolater, and a
 wicked man, the Chriſtians were ſubject
 to him, their Temporal Lord, out of re-
 ſpect to their Eternal Lord.

Rogamus, Augu-
 ſte, non pugna-
 mus: non time-
 mus, ſed roga-
 mus. S. Ambr.
 l. 5. cp. 33.

We intreat, O Emperour, (ſay the Soul-
 diers in Ambroſe his Cauſe againſt the
 Arians) we fight not; neither fear we, and
 yet we intreat only.

Stabimus, &
 pugnabimus uf-
 que ad mortem,
 ſi ita oportuerit,
 pro matre no-
 ſtra, non ſcutis
 & gladiis, ſed
 precibus ſleti-
 buſq; ad Deum.
 S. Bern. Epiſt.
 221.

We will ſtand to it, and fight it out,
 even to death, if need be, ſaith S. Ber-
 nard, for our Mother the Church; but
 with ſuch weapons as we may, not with
 Sword and Target, but with tears and
 prayers to God. Theſe were the weapons
 of the old Chriſtian Martyrs.

Tertullian alſo to Scapula the Viceroy
 of Carthage, *Absit ut ultionem nos aliquam
 machinemur, quam à Deo expectamus*: Far
 be it for us to attempt or plot any re-
 venge of our wrongs, which we expect
 from God. We (ſaith he) are deſamed

* —Circa Ma-
 jeſtatem Impera-
 toris infamamur, tamen nunquam Albiniani, nec Nigriani, nec Caſſiani
 inveniri

inveniri potuerunt Christiani. — Christianus nullius est hostis, nedum Imperatoris, quem sciens à Deo suo constitui, necesse est ut & ipsum diligat, & revereatur, & honoret, & saluum velit, cum tota Romano Imperio quousque seculum stabit. — Colimus ergo & Imperatorem sic, quomodo & nobis licet, & ipsi expedit, ut hominem à Deo secundum, & quicquid est à Deo constitutum, & solo Deo minorem. Tertul. ad Scap.

and yet never were the Christians Rebels, as several of your own Religion have been, Albinus, Niger, Cassius were Traitors against Marcus Antonius, Commodus, Pertinax, and Severus the Emperours. A Christian is Enemy to no man, much less the Emperours, knowing that Regal Dignity is constituted and ordained of God, and therefore necessarily to be loved, revered, and honoured, whose prosperity, together with the welfare of all the Roman Empire, we wish and desire so long as the World shall endure. We honour and worship the Emperour, so as it is lawful for us, and expedient for him, as a mortal man, next unto God, of whom he holds all his Authority, only subject to God, and so we make him Sovereign over all. And it is manifest, we live according to the Discipline of Divine patience, whilst being so great a multitude, we behave our selves with peace and submission. This hath been the practice of good Christians in all Ages, and to do otherwise, is to sit in the Throne of the Almighty, and to

I flight

slight the Legislative Power, turning God out of his Sovereignty, affronting him in his Authority and in his Laws, making themselves the sure Heirs of Heaven, because the Apostle saith, *They that resist shall receive damnation.* All Subjects, Prelates, Peers, and People are for-

Exod. 22. 28. bidden with the tongue to *revile Kings*,
Ecclef. 10. 20 with the heart to *think ill of them*, or
Rom. 13. 2. with the hand to *resist them*. It is not

*—*Si à sevo Principe crudeliter torquemur, &c. subeat primum delictorum nostrorum recordatio, que talibus haud dubie Domini flagellis castigantur: inde humilitas impatientiam nostram frenabit, nobis nullum aliud quàm parendi & patiendi datum est mandatum.* Calv. Instit.

||—*In homine deterrimo, honoreq; omni indignissimo, penes quem modò sit publica potestas, præclara illa & divina potestas residet, quam Dominus justitiæ & judicii sui ministris verbo suo detulit: proinde à subditis eadem in reverentia & dignitate habendus, quantum ad publicam obedientiam attinet, quâ optimum Regem, si daretur, habituri essent.* Calv. Instit.

† —*Et si non loquatur Dominus, satis tamen flagellis ipsis & plagis vocat; ut enim Scripturam nobis omnem, Prophetas, Doctores, & Monitores desse fingamus, ærumnis tamen*

the wickedness* of the Prince should cause any to neglect their duty to his Person, nor the injuries done by him tempt them to forget their Allegiance; because in the worst || and most unworthy King the Divine Authority resides, which God in his Word hath given to righteous Magistrates; and therefore Subjects are to have the same reverence for him (as far as it belongs unto publick obedience) as for the best King. The Divine Wisdom by the Tyranny of cruel Kings †, makes tryal of the Vertues and Graces of his Saints and people, that they who are found patient in tribula-

tribulation, constant in truth, loyal in subjection, may be crown'd with glory and happiness. It was the height of *Cæsar's* ambition to walk in the steps of *Alexander*; and of the Turkish Emperour to walk in the steps of *Cæsar*;

and of *Themistocles* to walk in the steps of *Miltiades*: so it is the height of a Christians glory to be a follower of Christ, who is the Mirrour of Angels, and Beauty of Heaven, whose life is the perfect Idea of all Vertue, and exact Pattern of holy living; tread therefore in the holy steps of the blessed Jesus, the Saviour of Mankind, whose actions should be our instruction, and the patience and obedience practised by our Lord, the rule of our imitation;

Frustra appellamur Christiani, si imitatores non fuerimus Christi. Leo in Serm. de Nat. Dom.

Christ and his Apostles, both by Precept and Example, left to all succeeding generations Christian obedience and subjection. Had the Language of the Scripture, and sacred Oracle of the Word, so positively declared against Conformity, as it has REBELLION, the Dissenters of this Age would have got into the Revelations to loosen the Seals, pour out the Vials, and phantastically interpreted

& calamitatibus nos erudit, ut breviter definire possimus, plagam vocationem ad penitentiam esse. Calvin.

Wicked Princes by Divine permission are exalted to punish the sins of the people: *tollenda est igitur culpa, ut cesset Tyrannorum plaga. Aquin. de Regim. Princ. l. 1. c. 6.*

the Fates of Kingdoms, and Churches ruine. God is angry with them (says the elegant Moralist *Plutarch*) that counterfeit his Thunder and Lightning, & σκῆπτρον, & κέραυνον, & τρίαιναν, his Scepter, his Thunderbolt, and his Trident: he will not let them meddle with these; he does not love they should imitate him in his absolute Dominion and Sovereignty, in the arm of his Power, or finger of his Miracles, but loves to see them darting out those amiable and cherishing ἀλλυγοβολίαι, those beamings out of justice, goodness and clemency, imitating his meekness and humility, long-suffering and patience, charity and obedience. And as many as lived to Christ's sacred Institution, did never revile the Government of Tyrants, (but carry themselves in a demeanour towards them, to obey

Bon's tanquam Deo, malis propter Deum; tam bonis quam malis, & tanquam Deo, & propter Deum.

and be subject, as one saith, Τοῖς μὲν καλοῖς ὡς τῷ Θεῷ, τοῖς δὲ κακοῖς διὰ τὸ Θεόν. Unto good Rulers as God, bad Rulers for God, *Submit your selves*, saith S. Peter, 1 Pet. 2. 13. to every ordinance of man, διὰ τὸ Κύριον, for the Lords sake, and to the King as supreme) much less repelling by force their violence, lest they should be found θεόμαχοι, fighters against God. What presumption is it then to contradict the Laws of our Superiors,

periors, and shew disrespect to that order of men, which God intends as his Vicegerents? The immense perfections of a Deity being such, that the frailty of humane Nature can't bear his immediate converses (let not our Law-giver speak unto us, except we shall dye) therefore he rules us by our own Species, and governs us by men like our selves: But as the dignity and excellency of Angels are above other Creatures, so of Magistrates above other men. The Heathen Poet calls Kings διογμνεῖς βασιλεῖς, persons divinely descended. God has imparted to them his own Name, *Ego dixi, I have* Psal. 82. 6, 7. *said, Ye are Gods, and Sons of the most High*, all of you. As he hath given an eminent appellation unto them, so he hath conferred an eminent Authority upon them, a Divine power *, representing and resembling his own Sovereignty, and they are Sacred and Sovereign, because they bear not the Sword in vain. And the same Authority that binds us to obey God, commands us to revere those that so signally wear his Image. Nothing can more oblige Heaven, than to oblige those Heaven hath set over us, especially our Princes and Governours. Let us therefore shew our future Loyalty to the King, and readi-

* Ὁ γὰρ βασι-
λεὺς ὡς Θε-
ὸς ἐν τῷ κόσ-
μῳ, ἀγμὸν τε
καὶ περσάται
ἐν τῇ. Dictog.
de Regno.

ness to obey him, by submitting our selves first unto God, whose MINISTER he is, that these things are enjoyned,

not secular men only, saith *S. Chrysostome* *, but even Priests and Monks also, the Apostle evidently demonstrates, when he saith, *Let every Soul be subject to the higher Power.* Be thou Apostle, or Evangelist, or Prophet, or whatsoever thou beest else, thou must not only obey them, but even

* Διηκνύς ὅτι πᾶσι ταῦτα διατάσσεται, καὶ ἱερεῦσι, καὶ μοναχοῖς, καὶ τοῖς βιωτικοῖς μόνον ὅλον ἐποιήσιν, &c. *S. Chrysostom. in Rom. Hom. 23.*

Et eadem habent etiam Theodoret. Theophyl. & Oecumen. ad Rom. 13. Καὶ Ἀποστόλος, καὶ ἑσθλὴς, καὶ εὐαγγελιστὴς, καὶ προφήτης, καὶ ὅστις, καὶ ἄλλως ᾔπει, περὶ ἐκείνου, ἀλλὰ ὑποτάσσεται.

be subject unto them. Here we may justly tax the intolerable Tyranny and

2 Thess. 2. 3. Ambition of that *man of sin*, who not only exempts himself from all Civil sub-

jection, but even || tramples on the Crowns of Princes in a most presumptuous manner. *Gregory VII.* feared neither God nor man, when he erected the Papal Croisier against the Regal Scepter, and read the Sentence of deprivation against the Emperour *Henry*; † *Ego Authoritate Apostolica*, &c. I by my

|| Sic Alexand. III. Frederic. I. Imper. pede collum compressit. Philip. Bergom. Supplem. Anno 1160. Petr. Justin. rerum Venet. lib. 2. & Papyr. Masson. in Alex. 3. Et Celestinus Hen. VI. Imper. capiti coronam pedibus imposuit, eisdemq; denuo dimovit. Roger. Hoveden. Annal. par. poster. in Rich. I. & Ranulph. Polychron. l. 1. c. 26.

† Carol. Sigon. de Regno Ital. lib. 9. in Vita Hen. III.

Power Apostolical do bereave *Henry* of the German Kingdom, and do deprive him

him of all subjection of Christian men, absolving all men from the Allegiance sworn unto him. And as I do deject *Henry* from Royal Dignity: so I exalt *Rodolph* (Duke of *Saxony*, that was a sworn Subject to the Emperour) to govern the Kingdom, granting unto all men, that shall serve him against the Emperour, forgiveness of their sins in this life, and in the life to come. It is no wonder, that *Gregory* his Chair clave asunder, as some Writers* affirm, at the giving of the Sentence, because the proud Pope and his wicked Decree were too heavy a burden for *S. Peters* Stool of humility to bear. The ancient Fathers were not acquainted with this Divinity of the Popes Deity, they were utterly ignorant of it. *We worship the Emperour*, Colimus Imperatorem ut hominem à Deo secundum, solo Deo minorem. *saith Tertullian, as a man that is next to God, inferiour to none but God alone.* The Speech of *Optatus* spoken of him by that insolent Schismatick *Donatus*, may be applied to the proud Romish Prelate, since || above the Emperour there is none but God that created him. The Pope advancing himself above the Emperour, goeth beyond humane bounds, and carrieth himself, not as man,

* Benno Card.
in Vit. Gregor.
VII.

Colimus Imperatorem ut hominem à Deo secundum, solo Deo minorem.
Tertul. ad Scapul.

|| *cum supra Imperatorem non sit nisi Deus qui fecit Imperatorem, dum se Donatus super Imperatorem extollit, jam quasi hominum excesserat metas, non verendo eum qui post Deum ab hominibus timebatur. Optat. advers. Parmen. lib. 3.*

but as God, in not reverencing him who of men is to be feared next after God.

Pius II. de ortu
& Author. Im-
perii, cap. 23.

Aeneas Sylvius saith, *Sit tandem finis litium*, Let there be an end of contention and one principal Head to determine all temporal matters, and the occasion of perpetual debate be taken away; let men acknowledge themselves subject to their Prince, and give reverence to him whom God hath made his Vicegerent on Earth. *S. Bernard*, though he lived but in a bad and corrupt Age, writing to a great Bishop *, *If every Soul must be subject to the higher Power, then yours also among the rest*. The like may be said of the Bishop of Rome, who hath given you an exemption from this general Injunction? He that endeavours to exempt you, doth but seek to destroy you. What shall we now say of those who have blinded their understanding, and overturn'd their Morals? to think them Saints who have courage only to controul their Governours, and fanſie it piety and devotion to laugh at what the Supreme Magistrate commands, is to exclude themselves from the Kingdom of Heaven. It is a piece of new Divinity without colour of reason or Religion, and was never heard of till Vice and Hypocrisie brought it into the World. And it is hard to say which

* *Si omnis anima, etiam vestra; quis vos exceptit ab universitate? Qui tentat excipere, conatur decipere. S. Bern. ad Hen. Senonens. Epist. 42.*

is worse, mens actions or opinions, that can turn the Dictates of the Holy Ghost to the temper of their own humor, and transform Religion into Fancy, Vertue into Speculation, Zeal into Contention, Truth into Policy, and Faith into Faction, that can see sin in a harmless circumstance, a decency of habit, or usage of a Ceremony, which are instances of our obedience, or our charity and unity, but can't discern those greater lines of Duty, Subjection and Loyalty. And as the Scribes and Pharisees of old cry'd up every where, *The Temple of the Lord, the Temple of the Lord*: so we have many such now a-days, who are seemingly great Champions for the Church, and take great care of the Duties of the first Table, and yet can freely indulge themselves in the violation of the second, proving annoyances to the State by seditious Insurrections, though the Christian Religion doth firmly oblige men to peace, obedience, and due submission unto Secular Governours: there are many persons that owne that Name, and yet entertain Positions wholly inconsistent with the Precepts of that *Religion*, and the safety of Princes, and their Kingdoms, swallowing REBELLION * without re-

*—There was a time, which

is a precaution to posterity, when men pretended a Call from God, to do

do the work of the Devil, *viz.* rebelling, and then murdering the best of Kings, erecting him a Scaffold for a Throne, and for a Diadem of Gold, gave him a Crown of Thorns, and instead of a glorious Prince, made him a glorious Martyr.

gret, which opens the flood-gates of impiety, and lets in upon us a Chaos of Anarchy, Libertinism, and popular Confusion, bringing a kind of present damnation on the World. They that are Authors or Abettors of Sedition, (saith *S. Chrysostome*) can neither avoid shame on Earth, nor escape eternal Damnation. Though God the great Judge do sometimes permit Rebels, in his Justice, to prevail against Kings for the contempt of the Law of the highest, and neglect of their own duty: the reward of Rebellion shall be no better than the recompence of Satan, who is the Instrument of the Lords wrath for the punishment of all disobedience. The Kings Power is from God; and for any private person, or any Club of Subjects to wrest it out, is a double Usurpation.

First, They invade Gods Sovereignty, who saith, *Vengeance is mine.*
Rom. 12. 19.

Secondly, The Princes Prerogative, whose Office is to protect and punish, to defend the innocent, and correct the Spirit of Contumacy and Rebellion, relieve the oppressed, and support the virtuous;

tuous ; rewards to Merit, as well as punishment to Sin and Vice are dispensed : *A terrour to evil doers*, (saith the Text) 1 Pet. 2. 14. *and praise to them that do well.* Therefore honour the King.

Secondly, As the goodness of Heaven shines in the preservation of our Royal Sovereign from the Usurpation of cruel Enemies at *home* ; so likewise Divine Providence hath guarded him from Foreign Attempts of unreasonable men *abroad*, and made the Plots and Conspiracies of these (worse than Heathens) of none effect, and deliver'd our King, and our Princes, our Nobles, and the Heads of our Tribes, the Governours of our Church, and Judges of our Land ; nay, the whole Commons of this Realm, from a fearful destruction, that would have swallowed them up : For when the Ax is laid to the root of the Tree, to cut off Sovereignty, and destroy the Lord's Anointed, the rest of the people, who are the Branches, must expect lopping. The restless Emissaries of the Church of *Rome*, whether Priests, Jesuits, or Colledge of Cardinals, give daily proof of their inveterate malice against the King, the Government, and *Protestant* Religion, thinking that new Massacres are the most effectual course

to stop the cry of the old ; and that the readiest way to silence their Adversaries, is to make them instances of the Truth of the Accusation.

If the great *God* of Heaven (who refrains the Spirits of men that delight in Blood) had not been gracious to our King and Kingdom, you had not this Day been Auditors, nor I Speaker of this Theme ; but all of us miserable Spectators of the contrary : And the Pope's Triple Crown would have been set with many red Roses of great Triumphs in a *μὴ εἶ*, nothing less than utter extirpation of us, and Memorial from under Heaven. The Rivers of *Rome* may seem to run smooth, their Sea is Blood : the extracted Spirits of things work more forcibly than concrete Bodies, take heed of an Elixir, an Extraction of Malice sublimated, spiritualized into a Religion. The

* If we reflect on ancient times, and look back to the course of the World in general ; in the first Monarchy we find a fiery Furnace ; in the second, a Den of Lions ; in the third, the madness and fury of *Antiochus*, when to believe in one God was to be put on the Rack, and to abhor Idolatry, involved the Votary in cruel Tortures : In the fourth Monarchy the ten Persecutions more bloody and grievous than all that went before ; for not to sacrifice to Idols, and to offer

cruel Massacres of Primitive Christians * will teach us the price of our own happiness, and the slaughter of our Forefathers may upbraid our unthankfulness with the benefits of our peace. 'Twere good that we their surviving Off-spring,

offer Incense to Heathen Gods, was cause enough to be torn in pieces by wild Beasts, and be exposed to all manner of terrible Torments, when bloody Tumults affrighted Christ's Members, and chased them from their Devotions, when the Priest became the Sacrifice, and his Books in disdain were made a Burnt-offering.

would learn to make use of their happy Martyrdom. In their crimson steps we may trace the way to our Saviour's Cross, and read in the living memory of their Torments the sad Tragedy of his Sufferings. The World (at this day) is well mended with us; we know not the meaning of Rack or Faggot, of Sword and Gridiron, the Instruments of Romish Cruelty. Let three Kingdoms therefore bow themselves as the heart of one man, and praise God for his mercy unto his Servants under the Protection of our gracious and religious King *Charles*. Heaven hath preserved our Church from ruine and confusion, from the spreadings and prevailings of Errours, Heresies, and Schisms, Superstition and Idolatry, which strive to oppress us, and to eclipse the truth and purity of Doctrine, which is our Church's Glory, and so much offends the Eyes of *Rome*, and makes them clip, wash, and new-coyn the Gold of the Sanctuary.

Lastly, As Divine Providence and Goodness did this Day bring into the World our gracious Sovereign, and hath hitherto

hitherto preserv'd him from all Enemies, Domestick and Foreign : So the same special grace and favour of God , did this Day bring home and restore to us our King ; a Prince of so much Clemency and Mercy , that he is inferiour to none that sways a Scepter , or sits upon a Throne. His Restauration was wonderful, without any Effusion of Blood. The Voice of War is changed into Proclamations of Peace, the Clattering of Swords and Spears is turned into the sweet Melody of Harps, and the harsh Tones of Death into a Psalm of Thanksgiving. O Lord, thou art become gracious unto thy Land , and hast turn'd away the Captivity of *Jacob* : Praise therefore waits on thee in *Zion*, and unto thee shall the Vow be perform'd in *Jerusalem*. We celebrate the Memory of this thy Mercy, in restoring our King, and with him the free Profession of true Religion and Worship. What doth God require now both from Prince and People, but the acknowledgment of his favour ? He that will not glorifie God, as the Father of Mercies , in the rigour of Justice God may glorifie himself in his eternal ruine. If we prove not the Heralds of his Glory, Examples shall we be of his just indignation. All tasting Mercy, all should be thank-

and Monarchy maintained.

thankful ; and though all have not Franciscense, yet every one may have Praise. Let us praise God for his miraculous preservation of our King and Kingdom, Church and People ; and let it sound so loud (this day) as it may reach Heavens gates, and meet with Hallelujahs, which the bright Morning-Stars in their Orbs pay to their Creator, ἡ Ἀγγέλων λειτουργία ὅςτις ψαλμωδία, the Angels Liturgy is singing of Hymns of Glory. And shall not the Militant Church say, We praise thee, O God ; our Souls do magnifie the Lord ? The Stork pays Tribute of her young, the Trees of their fruits, the Earth of her flowers, and shall we be ἀσποργοί, without natural affection ? ἀθεοί, without God in the world ? not ἀντιπελαργεῖν, return blessing and praise to the Divine Majesty for his infinite Blessing unto us. We praise God in his Sanctuary, and in the Firmament of his Power, for his mighty Acts, and according to his excellent Greatness. Praise him with the Sound of the Trumpet, with Psaltery and Harp, with stringed Instruments and Organs ; shew your selves joyful before the Lord the King. Let every thing that hath breath praise the Lord.

Let us now direct our Prayers and
Suppli-

Supplications to the Glorious and Eternal Trinity, that all Blessings, Divine and Humane, Spiritual and Temporal like the precious Oyntment of *Aaron's* may be pour'd out on the Head of our Royal Sovereign, length of days on his right hand, on his left Riches and Honour; that his Reign may be glorious and his Regal Vertues after this Life crowned with immortal Glory. And we with the residue of God's holy Church may rise to that incomprehensible endless Felicity; where the Blessings of the Trinity in Unity, and Unity in Trinity, will gloriously shine upon our Souls for evermore. Which God of his infinite Mercy vouchsafe unto us, for the Mercies of his Eternal Son, our blessed Saviour. To whom with the Father and Holy Ghost, three Persons, one God, be ascribed, as most due is, all Honour, Glory, Power, Praise, Might, Majesty and Dominion, the residue of our lives and for ever. *Amen.*

F I N I S.



ERRATA.

Page. 56. line. 13. for then read there; p. 62. l. 10. for Beershaba r. Beersheba, p. 74. l. 16. for fair this read this fair

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